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The Contentes.

Two ſermons of the ſong of *Simeon*.

The third, of the calling of *Ionah*.

The fourth, of the rebellion of *Ionah*.

The fift, and ſixt, of the puniſhment of *Ionah*.

Two Praiers.

TO THE RIGHT NOBLE LORD, THE LORD EDWARD EARLE of Bedford, grace and peace from the Lord.

AS the litle Bee gathereth not honie for her ſelf alone, but for others: ſo right Honorable, I am bold to preſent your good L. with my choice, my Care, & the iſſue. The 1. your honorable ſelfe, & in this, as you are the hope of the reuiuing of your vndoubted noble grand-father & father: ſo my heartie vvel-vvishings (together vvith the praiers of all the godlie) is, that vvhat the Almightie here grated them with, in you may be redoubled. The ſecond is, the fountaine vvhence the firſt had his ſtreame, and being in me (as a member of the Church) vvhat I vvish to

the choiſe.

The care.

the same assured assemblie of Gods people, I
The issue. *leaue it to the alone determiner of al controuersies whatsoeuer. The last I commend to the onelie direction of the Lord. Now as the faithfull disposer of Gods truth, whas a man linked vnto me in assured friendship whilest he liued: so I hauing with care long sithens collected these his sermons together, do now with singlenesse of heart present the same vnto your Lordship, & therewith am prest to performe all such duties to your Honor, as God shall enable me vnto, both in praier for your health, and increase of zeale to the maintenance of his poore flocke, which I hope is the onelie aime and end of all your honorable purposes. Thus with all other graces, I most heartilie desire that father of light to enrich you in this life, and after this to blesse you with immortalitie in that place of rest for euer,*

Your Lordships to commaund W. S.

THE SVVEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luc. 2. verſ. 29.

Lord nowv letteſt thou thy ſeruãt depart in peace according to thy vvord, for mine eyes haue ſeene thy ſaluation, vvhich thou haſt prepared before the face of all people, a light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

THis is the ſweete ſong of old father *Simeon*, wherein is ſet foorth the ioyfull & peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with heart and mind vnfainedly as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the other.

But before we proceed further in it, let vs heare a litle of that which went before. The Euangelist saith, verse 25.

And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and watted for the consolation of Israell, and the holie Ghost was vpon him. And a reuelation, &c.

Simeon feared God. Religion may well be called feare, for there is no religion, where feare is wanting: for the feare of the Lord, is the beginning of wisedome, and this priuiledge hath God giuen to those that feare him, that they need to feare nothing else.

Prou. 1. 7.

And waited for the consolation of Israell.

Simeon also wayted for the consolation of Israel, vntill he had embraced in his armes, him whō he so long lōged for to see & feele. How many wayters be there in the world? yet few wayte as *Simeon* did, but some wayte for honors, some for riches, some for pleasurs, some for ease, some for rewards, some for money, some for a deare yeare, and some for a golden day as they call it: but *Simeon* wayted and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glorie of Israel, and the saluation of all that with a faithfull and zelous affection & loue do wayt for his comming, to the comfort of the afflicted, and to

the

the terrifying of the wicked and vngodly, which haue not alreadie wayted, neither embraced him as *Simeon* did.

And waited for the consolation of Israell.

Faith in all afflictiõs doth lift vp her head, wayting, in assured hope, beyond all hope, & seeing the clouds scattered ouer her head, yet she is euer comfortable to her selfe, saying, anon it will be calme: and although all the friends in the world do faile, yet it neuer faileth nor fainteth, but euer keepeth promise. in that which by the veritie of the spirite of God it assureth, vntill her ioy befulfilled. *All are not Israelites that are borne of Israell.* Rom. 9. 6. *Simeon* was an Israelite indeede, for he wayted for the Messias from God with patience and expectation: so the spirit of God dwelleth alwayes with thẽ which alwayes say, *Thy will be done.*

26 *And a reuelation was giuen him.*

If we waite as he did, the spirit will assure vs as it did him, that we shall see God before we dye: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motion of the spirite into the Temple.*

Simeõ came into the Tẽple at this time by the prouidence of God. The worldlings will

call it chance, but the Euangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came foorth to way on her fathers cattell, when *Abrahams* seruant prayed and looked for her comming, that he might take her for *Isaac* to marrie withal. By this prouidence *Saul* was annointed king by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers asses that were lost.

Pro.16.13. Mat.10.29

Gē.24.14. 15.& 17. 18.19.

1 Sam.9. 20.& 10.1.

And he came by the motion of the spirit.

The deuill led Christ vnto the top of an high mountaine that he might shew him the glory of the world, which deceiueth vnstable minds: so would he do you, if you would be led by such a guide, but I wold not haue you to marke the vaine motions of such a spirit, which leades to nothing but to vanitie and pride: for after he hath led you to the top, & allured you by carnall pleasures as much as he can, if you then fall downe to worship Mammon, and embrace the world, the same spirit wil afterward leade you, nay rather cast you down from the top of all vnto hel. Therfore I beseech you, and heartily intreate you, that you would be the seruants of God, and the seruants of the spirit of God, to be led by it, to obey it, & to do nothing contrarie to his will

will that you can refraine, but al those good things which you would were done by you, & go thither whither you would come, for al would come to heauen, but all wil not go to heauen. If you will all heare, I will teach you all, yea I will vndertake this: heare, & marke my wordes, and you shal be led by the power of the spirite to our Lord Iesus Christ. And I pray vnto the Lord that I may neuer preach to the condemnation of anie among you all, yea I wish that euerie one of you were more zelous & more godly then my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whome *Luke* mentio- Act. 19. 13.
neth in the Actes, that they tooke vppon 14.
them to abiure euill spirites, by the name of *Iesus* whom *Paule* preached, to whom the
euill spirits answered saying, *Iesus* we know, 15.
and *Paule* we know, but who are ye? and those 16.
which had the euill spirites ran vpon them and ouercame them, so that they fled out of that house naked and wounded; and thus the deuill preuailed against them at that time, because they sought to worke with anothers instrument, and preuaile with anothers weapon. If they would haue sayd, in the name of *Iesus* whom we preach, they might haue preuailed, but they thought it sufficient that *Paule* preached him, though they neuer professed him. And so we leane vpon anothers

staffe, and thinke to be saued because God saueth others. We shal be dealt withall as were those vacabōd Iewes: for he will answer, such I know, and such I know, but who are yee? Therefore it behoueth vs euery one to pray vnto the Lord, that he wold furnish vs with weapōs to encounter against al the euill motiōs of the spirit of Sathā, that we may ouercome, and not be ouercome and put to flight like these vacabond Iewes, but that we may haue oyle alwayes in our lampes burning, & alwayes armed with watchfulnesse against our enemies, lest Sathā steale vpon vs at vnwares, in the darke, and lead vs to fulfill his lustes, and so spoile vs, and strip vs, and leaue vs stark naked.

27 *And he came by the motion of the spirite into the Temple. &c.*

If we would thinke that his spirite doth lead vs into the Tēple, we would marke very diligently the motions thereof when we are there, whether it speaketh vnto vs in our owne soules by the mouth of the minister of God, who is the minister not of the letter, but of the spirit and grace of God.

27 *And when the parentes brought in the child Iesus to do for him according to the custome of the law,*

28 *Then he tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy

happy that he imbraced him with his hands, but therefore happy because he imbraced him in heart. Happy are they and blessed which see the things which ye see, and the eares that heare the things that ye heare saith Christ: but cursed are we, that hearing & seeing do not repēt, for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profit, so that we in heart imbrace Christ. But we will obiect that we are Israelites, & are circumcised, and haue receiued the Sacrament of Christes bloud that we might be his people and he our God: but this will not excuse vs, nor make vs seeme any thing the better in the sight of God, but rather worse, if we haue not ceased to imbrace the world, to imbrace vanities, and vnfeinedly imbraced the word of God, and so also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, and his owne receiued him not, but therfore are accursed so many of thē as reiect their own saluation, which being freely offered vnto thē, will not stretch forth their hands to receiue it, that is, will not attend with their eares to heare it, or at least will not enlarge their hearts to imbrace it.

Mat. 13. 16

Ephes. 4. 20. 22. 23. 24.

Iohn. 1. 11

And prayed God.

If *Samuell* had heard the first time that God called him, then God needed not to call him the second or th[illegible]ird: if *Peter* had mar-

Luke.22. ked the crowing of the cocke at the first time as he did at the third, the cocke needed not to crow thrise.

Now therefore, when you heare the same sound againe which you haue heard before, remember now that the cock croweth the second time: for you know what discommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, iustice shalbe swalowed vp of mercie.

Simeon praised God.

Simeon was thankful. Here is the example but where be they that follow it? If nine lea-
Luk.17. pers be clensed, yet but one returneth to giue thanks, then one is all. Vnthankfulnes is the first gueſt that sitteth at the table, for some wil not stick to say, that they neuer said grace since they were children, but if they had said, they neuer had grace since they were childrē, I would rather beleeue them. Do they not say, *Giue vs this day our dayly bread?* If you do, for shame say so no more, begge no more at Gods hands, vntil you be more thankfull for that you haue receiued. For behold, the heauens frowne vpon you for your sinnes, & the
Leu.26.16 earth denieth her frute, & is become barren, becauſe of your vnthankfulneſſe.

And praised God, and said, &c.

Here *Simeon* prayed and praised God, yet but in few words, for God delighteth not in much

much babling; he prayed not like the Ethnicks, the Phariſies, or the Prieſts of *Baal*, but *Simeon* prayed with the heart like *Moſes*, and was heard. *And ſaid*, he ioyfully praiſing God ſpake, he ſweetly as it were ſong it. Though you ſing all *Dauids* Pſalmes ouer, & not haue *Dauids* ſpirit, it profiteth nothing, & though *Dauid* was heard when he ſong them, yet you cannot be heard. Therfore let vs pray ſo, that our prayers may be heard. But we cānot with the heart, & ſo that we may be heard pray, if we turn away our eares from the word, for ſo doing, what ſoeuer prayers we make, they are abhominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtil ſo vnprofitably as we were wont to do: if we do, it ſhalbe required at our hāds. Do you thinke you ſhal neuer be called to account of that which I haue preached vnto you, & therfore as ſoone as ye are gone out of this place, all is ſhut vp, and all is forgotten, God is exempted frō your minds? Our ſauiour Chriſt ſaith, the word that I ſpeake vnto you ſhall iudge you at the laſt day. *Marie* is commended, for that ſhe heard our ſauiour verie diligentlie, laying vp his words in her heart, and *Iacob* was wiſer then all his children, in that he remembred the dreame of *Ioſeph* vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue, do gladlie heare his

Prou. 28, 9

Ioh. 12. 48.
Luk. 10. 42

Iohn.10. 27. voyce and become obedient. *My sheepe heare my voyce*, saith Christ, and they that loue the
2.Sam.6. 14. Arke as *Dauid* did, will daunce about the Arke as *Dauid* did, and that with ioy & gladnesse.
Gene.21. *Isaac* was a good man, his name signified laughter, whereby was shewed what ioy and laughter there should be about Christ Iesus, for he was the figure, the truth was
Luke.2.46 Christ himselfe. The Virgin song when she
Luke.2. 13.14. knew that she should beare him, the Angels song ioyfully when he was borne, and *Simeō* song whē he was brought into the Temple.

If *Simeon* had not longed, and so wayted for the consolation, should he now haue had this ioy and exultation? He could not haue felt it, for as our desire is, so is our ioy. And surely therefore we receiue not sound comfort, or feele smal ioy by the preaching of the Gospell, because we with longing wayte not for it, we haue no liuely desire of it, we hunger and thirst not after it.

Lord now lettest thou thy seruant depart.

Simeon waiting for the consolation of Israell longing to see the Sauiour, was like the hart panting for the water brookes, til he had beheld his best beloued: but as soone as he had taken him in his armes whom his soule desired to see, he so thirsted for death, that he thencefoorth thought of, sought after, besought God for nothing, but to leaue this life,

life, and hence to depart: for he forthwith singing prayde: *Now lettest thou thy seruant depart.* But do you (say some) cōmend him herein? did he well? may a man desire death? May not the fastned ship in a straunge land desire to be loosed to hasten to his longed for port at home? may not a mā imprisoned amongst bitter enemies desire to be set at libertie, to returne to his owne country, in freedome to liue amongest his sweete friends? Are we not straungers here and by vnappeasable most deadly enemies our own flesh, the world and the deuill, held prisoners in the chaines of sinne, and manifold infirmities? and is not our home heauen, and the Saints and Angels our most deare friends? No maruell then that *Simeon* here desireth to be loosed, or let depart: and *Paule* professeth he desired to be dissolued or vnlooſed, as ships in a straunge land fastned, as strangers amōgest cruell enemies imprisoned. They were vnnatural if they did not, it were vnreasonable to require they should not: for we not onely may thincke it lawfull, but must also acknowledge it, euē a necessarie dutie to desire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not sin as lōg as this life lasteth, dwell in ōur mēbers? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the

sea, strugleth to get in again, and *Adam* thrust out of Paradise would fayne haue bene within againe: how much more should we be desirous to be setled in the true Paradise in assurance neuer to be put from thence? Therefore also it is not onely our dutie to desire death, but also as soone as any clearely seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightfull, though he excell in riches, & pleasures, and honours, & knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ he euē reioyceth to forgo all: the loue of the world falling away like the mantell of *Elias* when he was rapt into heauen. And so cryeth with the Apostle, *I desire to be dissolued*, that he may be with Christ. For Christ is light, and as soone as they see him, they see also them selues, and the worldes false happinesse, his glory, and their shame and filthinesse, which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the *Ezrachite*. *Psal.* 88. 15. 16. 17. & *Ezekiah* that godly king *Isa.* 38. 10. 12. 13. 14. and that man after Gods owne heart, the sweete singer of Israell

Israel *Dauid*, *Psalm.*6.4.& 30.8.9. so prayed, & taught others to pray against death? Why? Because they all were, and would haue others to be, in the feruent loue of God, both to die, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glorie of God the more: to die, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paule*, but all these, and whosoeuer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honor of God are in a strait, as the Apostle speaketh *Phil.* 1.23. and crusht on both sides euē with two contrary desires: to be with Christ, which is best of all for thē selues, and to continue amongst men which is most needfull for them. So that this remaineth a manifest most necessarie dutie, and of all that haue truly as *Simeon* beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withall desire life: life for others, death for them selues.

Pſal.6.10. & 30.10. & 88.11. 12.13. Iſay.38.11. 12. Phil.1.23. 24.

Yet all that desire death performe not a dutie; for the wicked often desire to die, but not duly: for though they wish somtimes for it, and be willing also to abide it: yet do they

not in heart desire it: because they thincke it not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge as the truth is, it will depriue them of all their delights which here they most desire, & they cānot but at least feare, it wil take from them all pleasure, and bring them to easelesse, and yet endlesse payne, torments intollerable, and yet vnspeakable. For the sentence of the vn-
Reue. 21. 8 chāgeable God is already giuē. The feareful, and vnbeleeuing, and the abhominable, and murtherers, & whoremōgers, and sorcerers, and Idolaters, and all lyers, shall haue their part in the lake which burneth with fire & brimstone which is the second death. And
Mat. 25. 41 the iust iudge shall say to all workers of iniquitie, Go accursed into hell fire prepared for the deuil and his Angels. Hell fire where
Marke. 9. 43. to 49. the worme neuer dyeth, and the fire neuer goeth out. Wherupō this the Prophet auou-
Esay. 57. cheth, *There is no peace to the wicked, saith my God*. For in their strongest hope, they feele a stinging feare, their greatest confidēce is not without trembling of conscience. Therefore fearing the euent of death to be for them (as it deede it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seeke death so egerly? how should they murder them selues so willingly?

lingly? They do it not altogether willingly but wittingly, not freely but forced with feare of some supposed greater euil: the troubles of this world, the anguish of body, the horrour of mind they are most impatient of, they cannot, they will not indure them, and thereupon they sometimes prefer death before life, lesse willing to liue in vexation, then dying to try, whether they shall feele what they feare, euē deserued damnation: for they are neuer willing to dye; but vnwilling to liue often, and so worke thē selues endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they, whē they most voluntarily bereaue them selues of life? not in loue of God lōging to please him, performing all seruice to him: but either in payne of body, or else anguish of minde: either raging that they either can not satisfie their lustes, or haue lost outward things immoderatly loued, or fearing if they dye, deserued torments, if they liue, they shall either continue in felt horrour, or leese hoped for honour: either impatiēt of Gods rod, fretting against him that they so heauily feele his furie and cannot fiercely fulfill their malicious mindes, or freely feede on the rest of their fleshly lustes, or impotent in their desire of some false fondly conceiued good: hoping, with dreadfull doubting, by death to

better their state, they chuse rather to proue the truth of Gods threats, and of the terrors of their trembling mindes, then in life to remaine any longer, rather abhorring life, then any way truly desiring death. Therefore in that *Simeon* duely desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he *was iust and feared God*. For none but the truly religious, none but they that by faith are assured they are before God righteous can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull what knowledge soeuer they haue cannot be in better case dead, then they are now in liuing, though most miserably pained: nay they cannot be without iust feare when they forgo this life, to feele for euer the second death. But the faithfull hauing their consciences quiet, or also ioyfull in Christ, free from the feare of that death they haue deserued, & assured by death to passe to that life which God to all faithful hath promised, earnestly wish to dye in feruēt loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying his mercy. Shewing thereby that they are wearie of the seruice and bōdage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying

fying God, and most perfectly pleasing him for euer. And therefore also they desire death not shortning their life, but waiting his leasure and calling, thereby glorifying God as in their liues they haue done, and sought to do. For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they begge it of God, referring them selues euer to his good will, when, where, and how by death they shall glorifie him: still desiring it but neuer wilfully procuring it. If any obiect that *Sampson* plucke the house on his owne head as well as on the Philistims, we must vnderstand that *Sampson* was a figure of Christ, and therefore as it were offering him selfe to God a sacrifice, Iudg. 16. first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies.

And because they waite the Lords leasure they not only wilfully murder not thēselues, but are carefull also lest foolishly vnwittingly they hasten it. For all they are guiltie of their owne bloud, that either by foole hardy, rash, or vnwise behauing, or with surfets, drunknesse, or any intemperat vsing of thē selues shorten their life. Yea though they tender their liues neuer so deare, yet are they in the guilt, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire accõplished, his long longing at length satisfied, his feruent expectatiõ with free ioy now fulfilled, It is enough saith *Simeon*, that I haue seene my Sauiour, as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more then should we be satisfied with this, and in all thankefulnesse rest in it, that we haue seen Christ not as *Simeon* in weakenesse and basenesse but victorious, most glorious, ouer sin, death and hell triumphing, and are more assured thē *Iacob* was, that he, not as *Ioseph* vnder *Pharaoh* in Ægypt liueth, but in heauen with his father in highest maiestie raigneth Lord ouer all, hauing all power both in heauen and earth: and moreouer where he is thither shall we come, and be like him, and with him as fellow-heires raigne in the kingdome of our father for euer?

Gene. 45. 28.

Iohn. 17. 14.

1. Iohn. 3. 3.

Rom. 8. 17

Simeon knew Christ assoone as he saw him, and embraced him as soone as he knew him, & enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, and beleeue it as soone as they know it, & feele the comfort of it as soone as they beleeue it. But others heare it as though they heard it not, like deafe adders which stop their eares at the voyce of the charmer. So

Pharao

Pharao would not heare the voyce of *Moses*, nor Baals priests the voyce of *Elias*: & others though they know it, yet will not beleeue it, as if God were vntrue. So all malicious wretches that prefer the pleasures of sinne before the glorie of God. And others though they beleeue it, yet can they not either presently, or when they wil, feele the comfort of it, much lesse the ioy which is offred by it, namely the heart oppressed, the desolate afflicted soule. Exod. 5. & 1. Kinges, 18.

The seede is not cast all on a heape, but it is cast all abrode: therfore where be the frutes of the spirit that you haue brought forth? for the spirit of God is not like a dead portion in the stomach, which worketh not, neither can we haue this spirit in vs and feele it not. For if thou hast it, it wil leade thee as it did longing *Simeon*, as we haue hitherto seene, to the temple, and when thou art there, it will leade thee to Christ, and when thou hast receiued and embraced him, it wil possesse thee with ioy, & so with thankfulnesse and godly care to keep him and to entertaine him, and to be obedient vnto him: nay also with a longing to be loosed hece, and euermore perfectly to please him. Therefore beloued iudge your selues, that ye be not iudged of the Lord.

Thy seruant.

The godly wold not leaue this priuiledge for all the riches in the world, for that they

are the seruants of God, fellowes to Princes and Angels: for we serue him whom *Dauid*, *Salomon*, *Ezechias*, *Iosias* serued: yea to whō a thousand thousands, Dan.7.10. euen innumerable angels minister, Heb. 12.22. euē him who is most blessed for euer. Euerie seruingman bears the cognisance of his maister vpō his sleeue. What then will the Lord say when he commeth and findeth vs marked with the badge of Sathan? surelie he wil say, giue vnto Sathan that which is Sathans. But all the houses of Israell are sprinkled with the bloud of the Lambe, and all the mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Dan.7.10.

Exod.12. 22.23. Ezec.9.4. 11. Reuel. 10. 7.3.4.9.

Well, was it said the poore receiue the Gospel? The young men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant thē his master. Once the yonger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And whē was *Iacob* hated more then he is now? when was he so hated and persecuted as he is now by *Esau*? Yet in the old time men were more zealous in their age then euer we heare of them to be in their youth, yea they were zealous in the Lords businesse. Age hindered not *Noah* from building of the Arke when God commaunded him, age hindered

Gē.5.32.& 6.22.

not *Simeon* from reioicing & mirth when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, and he enioied him with heartie ioy in zeale, but now where is olde *Simeon*? there are but few of thē to be ſeene comming to the Tēple to receiue Chriſt, but now yong mē receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Oneſimus*, and the yong infants begin to ſpeake againe. The yong haue him, they are zealous, and I hope they will keepe him though old men neglect him. Sathan thou haſt too much for nothing alreadie.

Dan.1.8. 1.Sam.2.3 1.Tim.4. 12. Phile.10. Mat.21. 15.

In peace, &c.

Chriſt brings peace with him, not the peace of the world, but that peace which paſſeth al vnderſtāding, *my peace I leaue with you. Ioh.*14.27. my peace remaine with you, ſaith he. Our peace is laid vp in Chriſt, and all the peace we haue, we haue by him, elſe it is no true peace. *Simeon* was iuſt, and feared God in his life, & therefore he departed in peace: ſo marke the end of the iuſt and follow their ſteps, and you ſhall then depart in peace, like the lambe vpō the croſſe. Faine would *Balaā* dye the death of the righteous, but *Balaam* muſt then liue the life of the righteous, therfore all men looke to this. Happie are they that depart in peace, who when death ſaith

Pſal.37. 37. Num.23. 14.

feare, and the serpent saith despaire, then say by the spirite to the flesh, crouch, and bid the serpent flye while death openeth the prison doores.

If the Papistes would haue mē to depart in peace, they would neuer say, that those which depart go to Purgatorie: for so by their owne saying, the worst part is behind. For they affirme that the paine thereof is far grieuouser thē any that in this life may be sustained. But again some say, this Purgatory is in the earth neare to hell, and so it is too far frō heauen to be saued. Som say, they are punished there by fire, and some say by water, & some say by fire and water. Som lastly say that the good Angels tormēt, and others say, that the euill spirits do it. In this varietie of most vncomfortable opinions, how is it possible hence to depart in peace? But we must vnderstand it is a painted sepulchre made for the pampering of the liuing, not for the punishing, nor purifying of the dead. For the Locust of Rome doth liue altogether by such Trentals and by such traditions, and this is the profitablest dreame that euer any of them dreamed, but it is manifest by the word of God, that where the tree falleth, there it lyeth, and shal lye for euer. *Dines* and *Lazarus* are dead, and where they are, thither shall we all go.

Pro.30.15

Eccl.11.3

Luke.16. 22.23.

Sathan hath many sleights to deceiue vs, of which

which this is one of the greateſt, to bring vs from the word of God to dreames, and traditions, and things inuented by the braynes of mortall men which haue not the ſpirite of God in them.

According to thy word.

All the ſeede falleth not into good groūd, and therefore though I haue ſhewed you it is vngodly, as being not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercy vpon them, at leaſt they thinke it as it were a venial ſinne, if it be a ſinne. But let vs take heed how we make trifles of ſinnes, for there is no dalying with God, who is iealous as a conſuming fire, whē his people make ſuch ſmall account of his wordes. Other demaund whether it be not better to ſay, God be with them, then the deuil be with them, both which are naught and to be eſchued. And herein they aske this queſtion, like a theefe who hauing robbed a man by the high way, and being taken with it, and demanded why he did ſuch a villany, ſaith, is it not better to rob him thē to kill him? as though he muſt needs do the one of thē: thē what ſhameleſſe anſwer is this? for it is manifeſt, that of two euils none is to be choſen. Heb. 12. 29.

Some wil ſay, it is a teſtimony of our good will. To ſuch we muſt reply ſaying, ſo it is a teſtimonie of your ignorance: and thē after a

litle conference they will graunt, that indeed it doth not profit them. Then we must reply and say, God hath made all things to profit vs, and hath cõmanded that nothing be vsed vnprofitably, no not so much as a vaine word speaking, saying, that for euery idle word we
Mat 12.36 must giue account at the day of iudgement. Then they reply againe saying, if it do them no good it doth them no harme. But we must reply and say, it were good to beware left it do thy selfe harme. Another sort will reply and say, I pray God I neuer do worse. But to such we must answer, I pray God you may do better: and you should first know whether you do not harme before you do it. For in deede it must proceede of harme being spoken in doubting without faith, for if you beleeued that they were layd vp in peace whõ you pray for, what neede you pray for them at all? But it shewes an vnbeleeuing heart, and
Rom. 14. 23. we know that whatsoeuer is not of faith is sinne, and the Lord will say of them, who hath required those things at your hand? you haue wrought vanities. Now therefore you will not leaue it, because you vsed it: thẽ will you say also, we will not leaue our lying, nor our swearing, nor our cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor proofe of Scripture to maintaine it

by,

by, or to be your warrant in it. Therefore I charge you in the name of God, that you vse them not, but rather when you heare this, or any other sinne condemned, lay hands vpon it, & see that you put it to death without delay, according to the law of God.

According to thy word.

When Sathan hath once possessed vs with this opinion, that in the seruice of God we may neglect the word of God, then profites and pleasures guide vs in our profession, but they that do so professe Religion and godlynesse, can neuer haue any comfort by it all their life. For their owne hearts accuse thē for hypocrites, because they wait not for the cōsolation of God according to his word, and whatsoeuer is not done according to that word cā not be acceptable: & this word they care not for, neither haue it in estimatiō. Whē *Adā* seeth his nakednesse, the suttle serpēt cā deceiue no lōger, but before he seeth his nakednesse, he is euer deceiued, & led away with the multitude into innumerable errors. Som say they shall be saued by good workes, and some by the Popes pardō, others say by Purgatory, and these will haue a Masse song for them as long as the world stādeth, and all for one sillie soule thinking to be saued by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not ceasse

as long as the world stãdeth, else why should they finde and hire men to say Masse for thē so long? But these are the fat morsels of *Baals* Priests, & for this cause is the Popish Creede made very fauorable to the Clergy. Well; say that ignorance is the mother of their deuotion, for whē the couetousnesse of the Priests and the ignorãce of the people ioyned together, then they inuented Purgatory, Masses, Prayers for the dead, and then all their trinkets. For if they had not held our fathers in ignorance, keeping them from the word, they would neuer haue bene Papistes. But when they cast a mist before the eyes of mē, then the blind fell into the ditch which doth containe so many grosse corruptions.

For mine eyes haue seene thy saluation.

For.&c. Because the holy Ghost by inspiratiō had declared vnto him, that he should not die till he had seene Iesus Christ, therfore the same spirit led him to the Temple, & shewed him that which it promised, & hauing seene the same, he desireth and wisheth to dye, and be released from this earthly prison, that he might liue with God. As idle & euill wishes are vayne, because they are not according to faith, nor grounded vpon the word of God: so though we aske as cūningly as *Iacob*, & as earnestly as the sons of *Zebede*, yet if we aske not in faith according to knowledge, we

Gen. 27. 17. 18. 19. 20. &c. Mar. 10. 35. 37. Iam. 17.

can

can not obtaine. But we ſhould aske ſo that we may receiue, that we may not returne emptie. Therefore the ground whereon *Simeon* ſetled himſelfe to wiſh for death, was, that he had receiued a promiſe of God, that he ſhould be deliuered from this miſerable life, when he had once ſeene the light of the Gentils, the Chriſt; and now he had ſeene his ſauiour, and embraced the true Meſſias, which was promiſed by the father, figured by the law, ſpoken of by the Prophets, foretold by the fathers, and pointed at by *Iohn baptiſt*. For thus he reaſoneth: Now that I ſee thy ſaluation according to thy word, and therefore the condition is now performed: let thy promiſe alſo be fulfilled: *Nom let thy ſeruant depart &c. For mine eies haue ſeen, &c. Mine eies haue ſeene, &c.*

Then we ſee that Chriſt was no ſpirit, neither was his bodie a fantaſticall bodie, for if he were a ſpirit, *Simeon* could not ſee him, and if his bodie were a fantaſtical bodie, then could not he haue embraced him. Therefore wee ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſinne onely excepted. For he ſomtime wept as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the wel where the womā of Samaria diſputed with him: and alſo ſometime

Iohn. 11.
Luk. 19.
Iohn. 4.
Luke. 10.
Luke. 5.

ate, as at *Matthaes* house, as also among Publicans and sinners, which in euerie thing shewed himselfe to be perfect man.

Haue seene, &c.

O Lord saith he, I desire now to be dissolued and free from the bondage of sinne, which so long hath inhabited in my mortall bodie, for now he is come, by whom thou hast promised to free vs and set vs at libertie, he is come by whom thou hast promised to breake the serpents head, and he is come that will heale our infirmities, and giue strength against sinne and Sathan by faith, and peace towards God through loue. And now saith he, I haue embraced him, & thākfullie do receiue him, I beleeue and am perswaded that this is the same Messias whō the Father promised, & the Prophets foretold, all Israel lōged & expected for, who is the light of the Gentils, the glorie of Israel, & the God of the whole world. So they which loue the truth of God, & waite with desire to be filled with the knowledge thereof, such shall not die vntill they haue their hearts desire with contemplatiō therof. For as *Peter* was sent to *Cornelius*, & *Philip* to the Eunuch: so the Lord wil stir vp such of his seruants, as may be fit instruments to minister the same vnto vs. *Iudas* indeede died before the time, and liued not to see Christ crucified, but the Disciples which

Acts. 10.
Acts. 8.

which loued Iesus did see him die like an vndefiled and innocent lambe, and that to their exceeding comfort and ioy, when they vnderstood how that he suffered death for loue of them and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our fathers which liued in the time of ignorance, that longed to see this light, although they had a mist cast before their eies? surely such died not till they saw Christ and embraced him in their hearts. And this is our iudgement cõcerning them that died in the time of poperie: and likewise as concerning the rest, which thought to be saued by purgatorie & Masses after that they are dead, we say that they which sleepe without oile in their lamps, they die ere they are aware of, & ere they wish for it, like the Philistins which sent for *Sampson* to laugh and mocke at him, and to sport themselues, vpon whõ the house fell and destroied them all: or like the Egyptians, which thought that the waters had made passage for them aswel as for the Israelites: both which died in and for their securitie, becausе they were not watchfull nor prepared against the Lord called them. Iudg. 16. Exod. 14.

Haue seene thy saluation.

Seeing now he is come for whom *Simeon* longed, what are the troubles that are past

and the sorrowes that are come to an end, so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we? how may we thinke, either on the length of time wherin we waited for them, or the tediousnesse, or also greeuousnesse of the troubles whereby we haue obtained the?

Haue seene thy saluation.

Deut. 34. As *Moses* died on the mount where he saw the land of Canaan: so the godlie die in the sight of God and in the contemplation of his glorie, like *Steuen*, who at the verie instant of his death, saw the heauens open, and Christ Iesus sitting at the right hand of his father, and like *Simeon* here, which desired to be losed, & no noubt shortly died viewing ioyfullie and so thankfullie beholding the Lord of life.

Act. 7.

Beloued, you are not ignorant that the great day of the Lord is neare at hand, and therefore they that haue not yet seen Christ, they that haue not yet embraced him, but stil sleepe without oile in their lamps, shall suddenlie be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

Haue seene, &c.

There be manie sightes of Christ, all go not vp to the mount, as *Peter*, *Iames*, and *Iohn*, all see not his face with *Moses*, all sleep

Mat. 17. Exod. 33.

not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaseth God so he sheweth himself vnto vs, & al that loue him both see him aud imbrace him. Iohn.13. 2Cor.12.2

To some he shewes himselfe as in a glasse, to some generallie, to some particularlie, some he calleth earlie, and some he calleth late, and there is no hower in the day wherein he calleth not some to go labour in his vineyard. To some he sheweth himselfe by Angels, and to other some by visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his daies, but we see him cleerer then *Abraham*, and cleerer then *Iohn*, if we beleeue in him as we should. Some see Christ and not his saluation, and some see his saluation, and do not embrace it. We see Christ when we heare his word, and we embrace his saluation when we beleeue it: they see him that heare him, they imbrace him that follow him. Here if they had heard me, I would haue searched Ierusalem with lampes, to see who sitteth in darknesse. But how can they beleeue the word of God which heare it not? How can they imbrace Christ which know him not, and all through ignorance, hauing not the meanes to see him, because their leaders are either Mat.20. Gen.18. Gen.19. Iudg.13. Iohn.8.

blind guides, sleepie watchmen, or hireling shepheardes. And surely it is a wofull case, when shepheardes go to taske, and let their own sheepe alone sommer and winter. They sheare them, but neither sommer nor winter do they feede them. How should those people vnder their charge see Christ and his saluatiō, whē they are so debarred of the wholesom food, & euē starued to death many thousandes of their soules, because they haue not the foode which nourisheth the soule vnto saluation? and how many be there which are as old as *Simeon*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither do they wait for his cōming because they haue no desire to imbrace him, and therefore they deferre that, and put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and so they can haue no leisure in all their life to imbrace him. But to such as do seeke him, and waite for him with vnfained diligence, we say as the Angell said to the woman at the sepulcher, feare not, you seeke the Lord Iesus. How is this world set to deceiue vs? we can finde leasure to do euill at anie time, but we can finde no leasure in all our life long to do good, that we may at length enioy the true saluation.

Iohn. 21.

I haue somewhat to say to you of this Parish: A dainty was prepared for you, and you let the strangers take it frō you, you were required to a fast, and you did feast your selues, you were required to come & pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the temple stand open and emptie for your parts, and your shops were as open, and you were about your marchandise, forsaking God and seeking to win the vniust Mammon, and the vanities of the world.

Thy saluation.

He came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by *Ioseph* nor by *Marie*, but by the Angel of God, signifying that he was come from heauen. The father saw him when he was borne, the spirit came vpon him when he was baptized, the Angels ministred vnto him in the wilderneſſe, his enemies subscribed vnto him vpon the Crosse, the Virgine trauelled, the starre walked, the wise men came out of farre coūtreys to worship him. Thē is not this Iehouah the mightie God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take vpon him the authoritie of God, but he, on whose shoulders

Mat.1. Luke.1.
Luke.3. Luke.4. Mat.27. Mat.2.

the Lord layeth it, being sent of God & from God. Thē we see that our Sauiour is the true Sauiour sent frō God; for all creatures beare witnesse vnto him, yea the very deuils, with all the euil spirits do obey his voyce, at whose name al knees do bow. He came not to bring
Mar. 1. Phil. 2. health, wealth, pleasures, or profites, for the which if he had, then multitudes of worldlings would haue followed him, but he came to bring saluatiō, righteousnesse, peace, truth and life, therefore few care for him. He came to saue sinners, not all sinners, nor euery one
Mat. 7. that saith Lord Lord, but he came to saue pe-
Luke. 5. nitēt sinners, which turne vnto God by their
Iohn. 17. repentance. Therefore he prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seede is sowen, the stones refuse it, or the sunne parcheth it, or the thornes choke it, and what comfort hath the lillie amōg thornes? Therfore wisedome taketh her vnto her wings, and whispereth, saying, you
Prou. 1. shall seeke me before I come, you shall seeke me but shall not find me, because ye haue refused me when I offred my selfe vnto you.

Christ is their saluatiō that beleeue in him and make much of him, and thankefully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them therunto

to, whoſe will they alwayes endeuoured to fulfill and not the Lords, and he ſheweth thē a hand vpon the wall writing their condēnation, & another catching them by the hairie ſcalpe, which maketh all their ioynts to trēble, and their hearts to deſpaire, and he ſaith vnto them, what doeſt thou here without thy wedding garment? how dareſt thou come to ſteale away the childrens bread? The ſpirite of *Saule* worketh in him in his bed and euery where, and he calleth for the harpe of *Dauid* to comfort his heart which cannot be comforted. And this ſpirite ſaith to *Iudas*, thou haſt betrayed thy Lord and crucified him, therefore go and hang thy ſelfe: for euen at the preaching of ſaluation, the horror of damnation, the marke of *Cain* ſticketh within thee whoſoeuer beleeueſt not in Gods ſaluation. But the godly heart goeth home hauing embraced this ſaluation, chewing the cud and reioycing like the Apoſtles, which reioyced in that they were cōũted worthy to ſuffer for his names ſake, and they ſay, ô what a good bāket we haue had this day, what delicious dainties hath God feaſted vs with! and ſo the bee goeth loden to the hiue, and goeth longer in the ſtrength thereof then *Elias* did.

Dan.5.

Mat.20.

1.Sam.16

Mat.27.

Gene.4.

Act.5.41.

1. Kings. 17.

Thy ſaluation. The onely Sauiour is here called ſaluation it ſelfe: for if he were called a bare Sauiour only, thē you might likely vn-

derstād it by some other Sauiour, but here he is called saluation it selfe, to shew that there is no other. For there be more Sauiours, but no more saluatiōs, as there be many wayes to death, and yet but one death. The brasen serpent was a figure of Christ, that they which are stōg by sin, by fire, & by the serpēt which beguiled *Euah*, may make speede, because there is no remedy but to come to Christ.

Num.21. Iohn.3.

The Papistes haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merites, a saluation by Idols, as though Christ had least to do in his owne office, for they haue other saluations to flie vnto. They will haue it, but they wil buy it, and what will they giue for it? why, they will fast so many dayes, go so farre on pilgrimages, hire Priestes to say so many Masses, build so many Abbeys, and giue so many summes of money to the Monkes and Friers. Therfore this Scripture goeth against them, & doth dishonour their shamelesnesse, who like *Nimrod*, that heaping stone vpon stone would haue built vp to heauen, heape sinne vpon sinne, and euery houre some one heresie or superstition groweth vp from this filthy roote. For what Papist dare say that *Simeon* thought on any of these, or put cōfidēce in any other Sauiour, but onely in him whō he

Gene.11.

he imbraced in his armes? for ſaluation is by the promiſe of God; and all promiſes are in Chriſt. And though *Iacob* wanted bread, *Ioſeph* wanted not money, therfore he gaue thē backe againe their money, and likewiſe he gaue them that corne that they would haue bought with it. I would therefore wiſh them to ſay as *Ioſephs* brethren did, that they haue their corne for nothing, and their money too, let them I ſay be content and reioyce to ſay, that they haue mercy for nothing and their works too. For God cannot be won by mens works, becauſe they profit not him but thē ſelues. There is no water can waſh *Naaman* but Iordan, no water cā waſh the leproſie of ſinne, but the bloud of the Lambe. By this the Iſraelites were ſaued when the deſtroyer paſſed by. By this the Lord knoweth vs to be his people, and by this the deuill knoweth vs to be none of his. As it is proper vnto God to be called goodneſſe, ſo is it proper vnto Ieſus Chriſt to be called ſaluation. He is alſo called the way, the truth and the life, for that life which we haue is but a ſparke and ſhadow of life, but he is the true and eternall life. Then ſeeing Chriſt is both our righteouſneſſe, ſaluation, and alſo the way, the truth and the life, to lead vs thereunto: It is as poſſible for vs without Chriſt to be iuſtified or glorified, as it is to be wiſe

Gal. 2.C Ge.

2.Kings.5.

Act.4.12. Exod.12.

Iohn.14.

without wisedome, righteous without righteousnesse, or saued without saluation. Therfore let vs not be ashamed to take our water from the fountaine, seeing Christ is the foūtaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to lead vs through the wildernesse. But as the riuer Siloa runneth thorough all the land of Iudæa, and watereth the whole Citie of God: so Christ doth shewe him selfe all in all, and all-sufficient in mercy to saue and to blesse all his Church with spi-
Ephes. 4. rituall giftes. If Christ be saluation, what shall
1. Cor. 15. make vs despaire? shall Sathan? No, for he hath ouercome Sathan. Shall death? No, for
Rom. 5. he hath ouercome death. Shall hell? No, for he hath ouercome hell. Shall the Law? No, for he hath fulfilled the Law. Shall wrath?
Esay. 63. No, for he hath troden the wine presse of his fathers wrath. Therefore it was a sweete saying of one at his death, when mine iniquitie is greater then thy mercy ô God then will I feare and despaire.

Saluation is borne, therfore we were all in the state of cōdēnation before: light is come, therfore we sate all in darknesse before: glory

is come therefore we were all loden with shame before: life is come, to shewe that we were all dead in sinne before . Life is come, and light and saluation: life to the dead, light to the blind, & saluation to the damned. For Christ is called saluation to shew that without him we are all damned firebrands of hell, heires of cõdemnation, and forsaken of God. To him that is sicke, it is easie to be thankfull when he is whole, but when he is whole it is harder to be thankefull then to be sicke. I would faine be disproued, that Niniueh might be saued though *Ionah* would not.

Thy saluation. This word saluation is a sweet word, yea the sweetest word in all the Scripture, and yet many despise this worthy iewell, because they know not what it is worth, like the dawes which would rather haue a barley corne, then a pearle or a iewell, because they know not the value thereof. O Lord what is man that thou art so mindefull of him! O man what is God that thou art so vnmindfull of him! If a friend had giuen vs any thing, we would haue thãked him heartly for it, but to him that hath giuen vs all things, we will not giue so much as thankes. Now therfore let the rocke gush forth water againe, and let our stony hearts powre forth streames of teares in vnfained repẽtance. We haue all called vpon you but none regardeth Psal. 8.

vs, as though God were as *Baal*, & as though *Dives* felt no paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ cōmeth into the Temple and there is scarse a *Simeon* to embrace him, the babe is here, but where is *Simeon*.

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishments. We are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the guestes? The Angels and the Saints. What is the fare? Ioy, peace, righteousnesse, this is the fare, and we inuite you euery one: yet who will come at our bidding? some for want of faith, some for want of loue, some for want of knowledge, haue despised this holy banket, yet vnto this art thou called still, ô soule vnworthie to be beloued.

FINIS.

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluation vvhich thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

THY *ſaluation*. This word ſaluation is a ſweet word, & holds me to it like an Adamant, for when I thought to proceede, this word ſaid vnto me, ſtay here, teach this and teach all, learne this and learne all: for it is the pith of al the mercies of God towards his children.

Chriſt is called ſaluation, becauſe no man ſhould deſpaire, and becauſe it is impoſſible to be ſaued without him, for ſaluation is only in him. Chriſt can do any thing but this,

he cannot saue him that wil not repent. He is called the saluation of God, because he came not from men, nor from angels, nor by chãce, but from God himselfe, & therefore his name was not giuen him after the maner of men, which was that euery father should name his owne child, but so did not *Ioseph*, for the angell had giuen him direction for his name. The Virgin, the oracles, the babes, the shepheards, the star, the wise men, the voice of the crier, the deuils, the leapers, the sick, the dead, the earthquake, the sunne, the moone, and all the creatures do beare witnesse vnto the Son of God which is our saluation: he is called the saluation of God, because he is a saluation according to Gods own mind. He came not to bring ease and libertie, but he came to bring the spirituall sword, & condemnation to all obstinate sinners, yet saluation to the penitent.

Luk.1.
Luk.1.
Mat.2.
Luk.2.
Mat.2.
Luk.3.
Mar.1.
Luk. 4.15.
Ioh.11.
Mat.27.

I shewed you how manie despised this iewel because they know not what it is worth, how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God, these plants grow not on euerie ground. Who would be vnthankfull if he knew what the Lord giues, and what he forgiues? he giues the sonne for the bastard, the Lord for the seruant, the righteous for sinners, the innocent for the wicked, and the almightie

mightie Lord for the ſinful ſonnes of mē. Do you not maruel how you cā offend this Lord willinglie, which hath done ſo much for you? Here I reproue vnthankfulneſſe, ſecuritie, & negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, who neuer proſpered ſince the time that they ſaid, his bloud be vpon vs, and vpon our ſeede. They were not like *Simeon*, who as ſoon as he ſaw him embraced him, & reioiced ouer him. Mat. 27. 25
There is no ſhew of grace in thē which ſhew no liking of godlineſſe, neither in thēſelues, nor in others: for this is the firſt part of our conuerſion, to loue them that loue God, and ſo they are drawen to the Sonne. No man wil build an Arke vntill the floud come, no man will ſeeke for corne vntil the famine come, & ſcarſe *Lot* wil be gone out of Sodome before the time of execution of Gods wrath do come vpon them. We preach vnto you and call vppon you, we haue euen wearied our ſelues among you, we haue reproued you for ſinne, and we muſt ſtill reprooue you vntill you amende: now therefore if there be anie grace in you, if yee haue anie knowledge, any feare of God in you, if you haue any goodnes in you, if you haue anie leaſure to be ſaued, turne back now from doing euill, come out of hell, & plucke your limbs out of the clouches of the ſerpent, for verilie we haue Gen. 7. Gen. 42. Gen. 19.

not done so well in this citie as the Niniuites did for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath restored that which he hath taken by extortion, vsurie, and wrong? Surely they that haue done thus are monsters, I cannot see him, he walketh inuisible & cannot be found. The heauens trembled at the death of Christ, the sunne did hide his face,
Mat. 27. 45 51. 52. 53. the earth quaked, the vaile of the Temple rent in sunder, the dead bodies rose out of their graues, and all this was to shew, that the Prince of the world suffered violence, & that the Lord of life suffered death for the ransom of vs, and of all whosoeuer throughout the world do beleeue the Gospel, and liue in obedience thereof, and withall that he suffering for sinfull and wretched man, was a conquerer ouer hell and all euill, and had ouercom death. The Scribes are against him, the Pharisies were against him, the rulers band themselues against him, the Atheistes against him, and all the spitefull and enuious Iewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious, but God was with him, and in him, by whose power he ouercame them all, and so became the saluation of God.

Dauid being to encounter with *Goliah*, 1 Sam. 17.
Saule took and put on him his own harneſſe, but he could not weare it, it was too heauie for his litle bodie, therefore he took nothing but a ſtaffe and a few ſtones in a ſcrip, and ſo *Dauid* ſlue the pride of the Philiſtines & the feare of Iſraell. And euen thus the Lord ſet his Sonne to fight with the prince of this world, not with ſwords and targets, bowes and billes, but with the word and ſpirit of God, with the which he hath ouercome, and through him we alſo haue the victorie.

Which thou haſt prepared before the face of all people. &c.

He ſpeakes this to the end that the eies of all mankinde may be fixed vppon him, as the eies of all Iſraell were fixed vppon the braſen ſerpent in the wilderneſſe, that when Numb. 21.
they be ſtinged with the ſting of that fierie ſerpent which deceiued our forefathers, they may flie vnto him for helpe leſt they periſh in their ſin, and their bloud be on their own heads.

Which thou haſt prepared.

He was prepared long ago, as it doth moſt plainly appeare: for the Virgin which bare him, the place of his birth, the poore eſtate wherein it was, his miracles, his Apoſtles, his torments, his croſſe, his death, his reſurrection and aſcention into heauen, al theſe were fore-

ſhewed and foretold long before they came to paſſe. Therefore ſome ſaid, who is this that is ſo often ſpoken of by the Prophets? who is this that can do manie miracles, that the Scribes and Phariſies can not do? that can raiſe the dead, that can ceaſſe the windes, that can calme the waters, at whoſe ſuffering the earth quaked, the ſunne hid his face, darkeneſſe came ouer all, and being dead, roſe againe by his owne power, and aſcended into heauen in the ſight of a great multitude? How can it be then but it muſt be knowen *before the face of all people*, which was ſo manifeſt by dreames, by viſions, by oracles, by power, by authoritie, and euerie thing? for there was nothing which had not a tong to ſpeake for God. Euerie thing was prepared for him before he came to be reuealed, he came not in the beginning, nor in the ending, he came not in the ending; that we which come after him might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as he ſhould haue manie banners & triũphs before him. He came not in the beginning, becauſe the eies of faith ſhould not be daſeled in him, & leſt they which ſhuld liue in the latter times ſhould forget him, and his comming; which was ſo long before, euen as you forget that which I haue ſaid as ſoone as you are gone hence

Luk. 4. 7.
Iohn. 11.
Luk. 8.
Mat. 27.
Iohn. 10.
Mar. 6.

hēce. He came not in the beginning becauſe if he had come before man had ſinned, man would haue acknowledged no need of a phiſitian, but whē man had ſinned, & had felt the ſmart of ſin, for when they were caſt out of Paradice, they ran vnto Chriſt, as the Iſraelites did to the ſerpent. He came not in the beginning but in the perfect age of the world, to ſhew that he brought with him perfectiō, perfect ioy, perfect peace, perfect wiſedome, perfect righteouſnes, perfect iuſtice, perfect truth, ſignifying thereby that notwithſtanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he ſhould come like ſome great prince, with pōp & glory, which was a carnal conceipt, for herein they were maruelouſlie deceiued, his father was but a poore carpēter, & his mother but a ſimple woinā, & he a fillie babe wrapt in clouts. Then ought not we to reuerēce our Lord and to praiſe his name, for that he became ſo humble for vs moſt vile wretches that are worthy of nothing? yet we ſee how cruelly they dealt with this bleſſed one, which came to ſaue thē. Ignorāce ſate in the chair, deceite gaue the ſentēce, & crueltie executed him, with the moſt painful & ſhamful death of the croſſe. O that your eies do not daſel, & your eares tingle, & your hearts maruel at this dealing of theirs to our louing Saui-

our which came to saue them if they would, and especiallie in that you now see that he abased himselfe for our sakes euen to the vttermost! ô wonderful thing to thinke of! If you would marke I would make you in loue with him before I haue done with you, I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradice, lift vp' your eies, stretch foorth your hands, and eate your fill of the tree of life, and the Lord will go home with you, imbrace him and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashions sake, either to see or be seene, to finde fault with somewhat, or to make an hypocriticall shew of godlinesse where there is none: I tell you that comfort shall shake handes with you at the dore, marke it, and you shall see that my wordes are true. Shew me what it is that is better then saluation. I would haue none of you to be damned if I might preuent it, nor so much as a peece of you to be giuen to Sathan, therefore I would I knew that stone that would kill *Goliah*, for I would strike it with all my might into his temples. If you wil, you may be saued, & the Lord will one day put those wordes in my mouth that will touch your hearts. Therefore now arise, kisse and imbrace the sweete babe Iesus, and then after-

afterward frame your ſelues to obey him, for then the Lord will knocke at your hearts, and if ye will let him in, he will teach you all things. The Lord came not in the beginning nor in the ending, but he came in the middle age of the world, to ſhewe that if it will not learne now, it will neuer learne to come vnto God by repentance and amendemēt, that they may learne to kiſſe the ſonne leſt he be angry, and ſo they periſh in his wrath like Sodome. He came in the middle age of the world, to ſhew that he was indifferēt for the world, to giue light and life vnto all that returne vnto him. For God reſpecteth no perſons, but euery man of what nation or countrey ſoeuer he be, that feareth God & worketh righteouſneſſe is accepted of him, & he wil fulfill their ioyes through Chriſt, yet not when we wil, but according to his own good pleaſure, & whē he thinketh good. Therfore Stay *Helias*, anone the rauens will bring thee meate, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſraell. So ſaluation is already prepared of God, and hath bene long ſince with fulneſſe of knowledge, and all excellent gifts, and he will giue them to vs whē he ſeeth good. But we are like whining childrē, that will not ſtay till their milke be cold, but would haue it though they be ſcalded with it: ſo we would haue the knowledge of

Pſal. 2.

Act. 10.

1. Kings. 17.

Exod. 14.

God and libertie before we know how to vse it. We would know the high mysteries and deepe counsels of God before we know our selues, we would haue the libertie of the Gospell, when we know no way how to vse it but in securitie. But the Lord, he will wisely giue vnto vs as it were our bellies full whē he seeth it good, and when he seeth vs ready for it, who knoweth our hearts better then we our selues.

A light to be reuealed to the Gentiles, and the glory of thy people Israell.

You haue heard *Simeon* shewing the cause why the Sonne was sent frō the Father, why he became man which raigned before in Paradise. What moued God to leaue his ioy & his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome and fall to beggerie. A great and wonderfull cause it was that made Iehouah to come downe from heauen to suffer miserie vpon the earth. Two vnder causes *Simeon* sheweth why this Messias came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse, and the second, that he might be the glory of Israell, which gloried in their sacrifices & in their ceremonies, and so had no glorie before he came, but were like the Moone when the Sunne doth

shine

ſhine vpon it, or like *Rachel* which deſpiſed *Leah* and became barren. And they deſpiſed the Gentiles light, like that ſonne which was angry becauſe his loſt brother came home againe, or like thoſe labourers which checked the Lord of the vineyard, becauſe he gaue vnto the other labourers as much as he gaue vnto them. But the Gentiles are like *Leah*, who being deſpiſed became frutefull. *Simeon* reioyced in Chriſt, not onely for that he was the glory of Iſraell, but alſo for that he was the light of the Gentiles. Shall the head be ſorowfull becauſe the hand is well? nay rather the hand ſhould be glad becauſe the head is well, and the head becauſe the hand is well. The father ſhould be glad becauſe his ſonne is ſtronger then himſelfe, the mother ſhould be glad becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad becauſe his brother is richer then him ſelfe, the miſtreſſe ſhould reioyce becauſe her mayd is a better houſewife then her ſelfe. But we enuie our brethren and our neighbours, becauſe they are better then we, and becauſe God hath bleſſed them with temporall or ſpirituall things aboue vs: if we ſee that they haue learning, then we enuy them for their learning, if he haue more giftes, we enuie him for his giftes, if he haue more knowledge, we enuie him for his know-

Gene. 29.

Luke. 15.

Mat. 20.

Gene. 29.

ledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuy him for his riches, and how can we reioyce when euery bodies good is our euill, and euery bodies ioy is our sorow? But fixe your eyes vpō Christ alone, and he will fulfill your ioy, if
Gene. 19. you looke not backe to Sodome like *Lots* wife. If you loue ioy and gladnesse, Christ is ioy and gladnesse, if thou loue comfort, why, Christ is the comforter of all that beare his crosse, if thou loue life, Christ is eternall life, if thou loue peace, Christ is peace, if thou loue riches, Christ is full of heauenly riches, and full of liberalitie to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, and they haue more ioy in Christ alwayes and in all things, then the richest, & most glorious, & sumptuous Prince in the world, then *Salomon* him selfe had in worldly riches, honors, pleasures, ease or felicitie. For the wicked which put their trust in riches, and make them Gods of gold and money, of ease and pleasures, though they do all that they can to fulfill their lustes, and take neuer so much pleasure, and be neuer so merrie, yet they can haue no true ioy, nor peace of conscience, for all the peace, the mirth and sport they haue, is but deceipt, all false and indurable, like the grasse, greene in the morning and withered ere night. But when the

the Lord doth knocke at their hearts, and ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt, but they may ſay, in laughter my ſoule is ſorowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouertie, in glory ſhame, in life my ſoule is euen dead, in plentie my ſoule wanteth all things wherein it ſhould reioyce, it is deſtitute of all cõfort, & poſſeſſed with all ſlauiſh feares like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul* whẽ God had forſaken him, he had no ioy of all his kingdome nor of all his riches, and then who had more ioy *Saul* the king or *Dauid* the ſubiect? So thẽ we ſee that perfect ioy cã be had in nothing but in God & in Ieſus Chriſt. Wherfore as by the ſtreame you may be led to the fountaine, euẽ ſo let the ioy and peace of this life ſerue to lead vs to God which is perfect ioy & peace, and there reſt, like the wiſe men which were guided by the ſtarre, to come to the true ſonne of grace Ieſus Chriſt when he was borne: & if we reſt not in him whẽ we haue found him, there is no reſt for vs, we ſhalbe like the reſtleſſe doue which fluttered about and found no reſt any way till ſhe returned to the Arke: but we ſeeme as though we ſought him and found

Iſay. 48. & 57.

Gene. 4.

1. Sam. 16.

him, when as we do but play the hypocrites. *Salomon* ſaith that the wayes of the whore are proſperitie and welfare, for ſhe euer putteth on a vizard, that ſhe might not be knowne to be ſo vile as ſhe is: ſo vnder the colour of goodneſſe euill is alwayes lurking.

Therefore alſo is Chriſt called the light, becauſe we ſhould leaue our fooliſhneſſe ſeeing light is come, and that we ſhould forſake all our lightes which are but darkneſſe, and cleaue vnto his light which is the true light in deed,

A light to be reuealed to the Gentiles. &c.

He came to lighten the Gentiles, and they receiued him with thākfulneſſe, of whō there was no hope of goodneſſe left. Who would ſuppoſe that the barrē woman ſhould become frutefull, or the prodigall ſonne returne home againe? It is like as if an owle ſhould be conuerted to ſee light, or as if the ſtreame ſhould returne into the fountaine, or as if an old man ſhould become yong againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed, the Iewes muſt firſt reiect him before the Gentiles receiue him: & whē the Iewes did oppreſſe him, cōdemne him, & crucifie him, then were his armes ſpread vnto the whole world. When the gueſtes would not come, then he ſendeth into the high wayes to compell others that would

Luke. 14. 23.

wold not come willingly vnto it, Comfort is on foote, & that which will come ſhal come, &c. The Queene of Saba came frō the vtter- Mat.12.
moſt part of the earth to heare *Salomōs* wiſe-
dome, and the wiſe men came from the Eaſt Mat. 2.
to ſee Ieſus Chriſt, but we may ſay, the Lord was here in the Tēple and I was in my ſhop, ſelling and buying, lying, deceauing and ſwearing. Well, when he comes backe againe I will be better acquainted with him: and ſo we eſteeme not of his preſence in any reuerent ſort. The Shunamite ſaid, Let vs build a 2. Kings.
chamber for the man of God, then we ſhould 4.20.
build an houſe. *Zacheus* did climbe vp into Luke.19.
a tree to our Sauiour, and the Lord ſeeing his diligence called him, *Zacheus* come downe, for I will dine at thy houſe this day, and that was a ioyfull day with *Zacheus*, for then ſaluation came into his houſe and vpon all his familie: he gaue the Lord a feaſt, and the Lord made him a farre better feaſt of peace, a feaſt of ioy, a feaſt of heauēly things, and ſo for his zeale & indeuour to ſee Chriſt bodily, he ſhewed him ſelfe vnto him ſpiritually, euen to his hearts deſire.

To be reuealed.

Haue an eye to the future tenſe, that which 1. Kings. 3.
is not ſhall be. As for example, *Salomon* was 22.11.
wiſe but he is fooliſh, *Sampſon* was ſtrong, *Iud.*13 &
but he is weake, *Iudas* was a preacher but 15. *and* 16.

Luke.6. he is a traitour, *Paule* was a perſecutor, but
Act. 1. he is a preacher, *Peter* was a denier of Chriſt,
Act 9. but now he is a bold profeſſor of Chriſt,
Mat.26. *Moſes* was learned in the wiſedome of the
Act.4. Egyptians, but now he is learned in the wiſe-
Act.7. dome of God, by which the wiſedome of the Egyptians is made but meere fooliſhneſſe in the ſight of God Others as heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many bookes full of wiſedome, and all ſo adorned with notable ſentences and wittie ſayings, that one would thinke all wiſedome were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching manners, counſels and pollicies: yet for my part I haue neither ſeene nor heard of any ſuch being wiſe in worldly things and without the wiſedome of God, but that they haue committed ſome notorious fooliſhneſſe in the ſight of all men, like *Achito-*
2.Sam.16. *phel*, of whom we read that he was ſo wiſe a
23. counſeller, that his counſell was like as one
2.Sam.17. had asked counſell at the oracle of God,
23. and yet ſee the end of him, he hanged him ſelfe, and all for want of the knowledge of God. It had bene better therefore for him to haue had more wiſedome and leſſe wit. *Crates*, *Ariſtotle*, *Plato*, and others of

of the wise Philosophers haue either poisoned, burned, or drowned themselues, and so we see that the end of worldlie wisedome is meere foolishnesse, & the foolish haue more peace thē the wise: for their wisedome without the feare of God doth thē no more good then the Arke did to the Philistines, which did nothing but torment them becausse they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedom consist in eloquence of words, in profunditie of wit, to gaine craftilie and spend warily, to inuent lawes, to expound riddles and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisedome is but vexation of the spirit: for all these without the feare of God do vs no more good thē their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid though Christ brought light vnto the Gentils, yet it may be said, that the Gentils sit in darknesse still, sauing a few Leuites scattered vppon the mountains, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, sunne & moon, beastes & serpents: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a calfe, *Abaziah* worship-

1.Cor.1. 20.

2.Sam.5.

2.King. 17. 30.

Iudg.16.23

Act.19.33.

2.Kings.19 37.

Exo.32.

4.6.

2 Kings. 1. 2. ped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship vnto
1 King. 22. 13: *Baal*: so the truth to such seemeth falshod,
1 King. 16. 32. and error seemeth truth. As for example, that the world should be made of nothing, that the word became flesh, that God & mā was ioined together in one person, that one man may be righteous in the righteousnesse of another which is Christ, and that the dead shall rise againe, these seemed foolishnesse vnto they Gētiles, nether could they beleeue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleeue them: for whē they professed themselues to be wise, they
Rom. 1.22 became fooles, saith the holie Ghost.

So then we see now what Christ hath done for vs, he hath bound that serpent, which hath sowen all the tares, so that the Deuill is faine for want of better lodging, to enter into swine.

Heretofore, whereas one followed God, a thousand followed *Baal*, but now kings & Princes lift vp their heads, desiring Christ to raigne with them and in them. Heretofore we made our selues like the wounded man, we were spoiled, we were stript naked, and we were bathed in our bloud, being ful of wounds, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, &

we are now become true Israelites: vs which were the vile and wild oliues, he hath grafted vpon the true oliue, and planted vs in a frutefull soile. And what cause can we shew for this but onlie mercie? For heretofore we were called fooliſh, but the Lord hath made vs wiſe according to the wiſedome of God in theſe daies by his ſpirit: but if you deſerue to be called the fooliſh nation againe, then yee are moſt vnhappie and moſt curſed. So now we haue heard that the Lord doth reueale all his counſels vnto his Prophets, and how the glory of Iſrael is now reuealed to be the light of the Gentiles. And you haue heard the cauſe why: becauſe the Iewes reiected their own ſaluation. You haue heard that the cauſe was onely his mercie and his loue, becauſe mercy can not cõtaine it ſelfe within Ieruſalẽ. Deut. 32.

A light to be reuealed to the Gentiles, and the glorie of thy people Iſrael.

You haue heard why Chriſt is called light, why he is called the light of the Gentils, why the Lord did change a curſe vnto a bleſſing, and why the Gentils did change darknes for light, & a thouſand gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled into their houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and

my light: Christ is our grace, your grace and my grace, and Christ is our saluation, your saluation, and my saluation. He came vnto the Iewes, and for the Iewes, and yet his cõming vnto the Gentils was better then to the Iewes. He came into the world when the world did abound in all wickednesse, and saued vs when we most deserued wrath. Wõder at this you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules, euen as it were against our willes: so that now we would not be as we were for a thousand worlds. The blindnesse of the Iewes, was and is wonderfull, who heard of their reiection, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the rocke which should haue saued them, did shiuer them in peeces: wherein was shewed their wonderful blockishnesse, hauing i[illegible] often foretold by by their prophets, figur[illegible] their law, shadowed in their sacrifices, & read in their churches frõ Saboth to Saboth. Euerie thing that commeth to passe in churches, in commonweales, in cities, in countries, in kingdomes, & in prouinces, these are all foretold in the scriptures, & yet none do vnderstãd it, sauing a few chosen ones whom God loueth. For, the comming of Antichrist, the ouerthrow

of kingdomes, the darkneſſe of Poperie, the light of the Goſpell, the conuerſion of the Gentiles, and the reiecting of the Iewes, all theſe are ſet downe in the ſcriptures, and yet we can not vnderſtand it, thought we heare it day by day, becauſe we do not giue our mindes to vnderſtanding. Such hearers ſhall ſtand in a maze before the righteous and terrible throne of God: the deade ſhall riſe, the trumpe ſhall blow, and all the world ſhall be in an vprore, and they ſhall ſtand quaking, when their hearing without profiting ſhall be layd to their charge, and they ſhall ſay, ô we haue knowen no ſuch things: but ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heede how we heare: for we heare as though we did not hear at al, our minds are otherwiſe occupied. Now whē we ſee any thing come to paſſe, as it is foretold in the ſcriptures, thē we muſt ſay as Chriſt ſaid, this prophecie is fulfilled for al things that are written are come to *ſcriptum eſt & factū eſt*, that is, as ſure as it is written, ſo ſurelie doth it come to paſſe. It prophecieth nothing but that which truely is fulfiled in due time, and the more often it ſpeakes of a thing, the more certain, the more excellent, and the more to be beleeued it is. Like a iewell that is beſet with pearle, ſo is our calling ordained with ſcriptures, for ſo

doth God tender our calling, which is so ofte in his mouth, and we so often in his remembrance, that he speaketh of vs in euery booke throughout the whole scriptures, like a kind spouse whose loue is in a straunge countrey, and he delighteth him selfe with thoughts and meditations of her: so he did long vntil the Gentiles where come to him againe, like
Luke.15. the prodigall childe, whose father did long vntill he had imbraced him. When shall my prodigall sonne come home againe saith he? I will put my best garment on his back, and my gold ring vppon his finger, and his fare shall be the daintiest morsel. And thus God longeth for our saluation, and he knocketh at our doores, Is faith here? is loue here? is one called the feare of God in this place?

And as loue maketh louers sometime to speake plainly, and familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide them selues one from another: so our God speaketh sometimes plainely vnto his church, sometime darkely and mystically, sometime he turneth his face frō his church and deare spouse, as though he would not speake vnto her for loue as appeareth in the booke of the Canticles. Of the casting off of the Iewes and calling in of the Gentiles,

the first type or figure was *Cain* and *Abel*, *Cain* was the eldest sonne of *Adam*, and *Abel* the yonger, yet God loued *Abel* and accepted his sacrifices, but God reiected *Cain* for his wickednesse, and he became a reprobate. Euen so doth God, he reiecteth the Iewes which were the eldest sonne, the true oliue, and the naturall seede and Gods deare children if they had continued in obiedence, and he taketh vs being but the yongest sonne, the wild oliue, the seed of the wicked, and maketh vs children by adoption vnto him, only of his meere mercie without anie other cause. Gen.4.

The 2. example was *Sem* and *Iaphet*, both which were *Noahs* sonnes, *Sem* was the first sonne, and *Iaphet*: the 3. & yongest, and of this *Iaphet* came the Gentiles: of him said *Noah* God perswade *Iaphet* that he may dwell in the tents of *Sem*, that is, that they may be vnited together as we see it is come to passe. Other sheepe I haue saith Christ, which are not of this fold, them also will I bring, and they shall heare my voice, and there shall be one sheepfold and one shepheard. Gen.9. Gen.9.27. Ioh.10.16.

The third tipe or figure was *Ismael* and *Isaak*, both the sonnes of *Abraham*: *Ismael* was the eldest, *Isaak* the yonger, yet *Isaak* was chosen of God, and enioyed the promise. Gen.21.

Gene. 22. And *Ismael* his eldest brother a mocker of *Isaac* was put away, the Lord was not with him.

Gene. 25. The fourth type or figure was *Iacob* and *Esau*, both sonnes to *Isaac*: *Esau* was the elder brother and *Iacob* the yonger, yet God loued *Iacob* and hated *Esau*, because *Esau* contemned his birth-right, and sold it to *Iacob* for a messe of pottage, and therefore *Iacob* stole the blessing from him: so God blessed *Iacob*, but he cursed *Esau*, whereby is shewed that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

Gene. 29. 16. The fift type or figure was *Leah* and *Rachell* the two daughters of *Laban*. *Leah* was the elder, but bleare or squint eyed, *Rachell* the yonger beautifull and fayre. 17. Therefore *Rachel* was beloued of *Iacob*, and *Leah* despised. 18. Yet *Leah* was first maried. 23. and also made fruitfull. 31. but *Rachel* also was after maried. 28. and more beloued. 30. & hauing enuied her sisters frutefulnesse. 30. 1. & repented, God remembred her & made her fruitfull. So Christ first maried the Iewes, and made them glorious, but when the despised their glory, he maried with the Gentiles, and they enuying their happinesse of barrē in all goodnesse, became fruitful in true holynesse.

The sixt figure was *Manasses* and *Ephraim* the

the two ſonnes of *Ioſeph*, *Manaſſes* was the eldeſt, and *Ephraim* was the yongeſt. Both of them *Ioſeph* hauing brought to *Iacob* his father that he might bleſſe them, he tooke *Manaſſes* and put him towardes *Iacobs* right hand, that he might bleſſe him firſt & more plentifully, and he tooke *Ephraim* and put him towardes *Iacobs* left hand. But *Iacob* ſtretched out his right hand, and layd it on *Ephraims* head which was the yonger, and his left hand vpon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them both. Thus the Lord bleſſed vs when there was no hope left for vs.

The ſeuenth figure was *Rahab* a harlot in Iericho: who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the ſpyes that Iſraell ſent, and in the time of danger hid them, that they ſhould take no harme, ſignifying thereby, that the Gentiles ſhould receiue and imbrace the true Iſraelites and meſſengers of the Goſpell, and keepe them as ſafely, and defend them as diligently as *Rahab* did the ſpies of Iſraell. Ioſua. 2.

The eight figure was *Ruth* a Moabite: of her Chriſt Ieſus vouchſafed to come as cõcerning the fleſh, to ſhew that he came not only of the Iewes & for the Iewes, but alſo of and for the Gentiles, which were the loſt ſheepe, vnhoped for, being ſtrãgers frõ the couenãt. Ruth. 4.

Iudg. 14. The ninth figure was *Sampſon*, who being a Iew, would needes marry with a Gentile, ſignifying that Chriſt Ieſus would alſo marry with the Gentiles, as he did with the Iewes.

1. Kings 11. The tenth figure was *Salomon*, who married *Pharaos* daughter which was an Egyptian and Gentile, ſignifying thereby that Chriſt would take him a ſpouſe among the Pſal. 45. Gentiles to marrie with him ſelfe, as *Dauid* in the Pſalmes declareth.

2. Kings 5. The eleuenth figure was *Naaman* the Syrian, whoſe leproſie is turned vpon *Gehezie*, the leproſie of an heathen and ignorant man turned vpon an Iſraelite, and one that had the knowledge of God, being the ſeruant of a Prophet: ſignifying that our leproſie of ſinne and ignorāce ſhould be turned from vs vpon the Iewes, who had the knowledge of the law of God, but eſteemed it not, but were vnthankefull for it. Many like exāples there are in the new Teſtament. For like as the Cherubins, though ſeuered in ſūder, yet looked one towardes another, and both vpon the mercy ſeate: ſo the old Teſtament and the new looke one towardes another and yet point at one and the ſame thing.

Mat. 2. The firſt type or figure in the new Teſtament was the wiſe men, which were the firſt fruts of the Gentiles, and came from the Eaſt, being guided by a ſtarre: ſignifying that

that by the guiding of the word and ſpirit of God, the Gentiles ſhould come from all the places of the world to imbrace Chriſt Ieſus with ioy.

The ſecond Type or figure was Chriſt his going into Egypt, ſignifying thereby that he ſhould go from the Iewes to the Gētiles, becauſe the Iewes refuſed him through vnbeleefe, abundance of wickedneſſe, and want of reformation: ſo we ſee that nothing can driue away Chriſt but ſinne. Mat.2.

The third Type was Chriſt whipping the Iewes out of the Temple, ſhewing thereby that the Iewes ſhould be whipped or caſt out of the ſpirituall temple, and the Gentiles ſhould occupy it. This beloued, belongeth vnto vs, vnto whom the Lord ſo wonderfully hath made his light to ſhine. Mat.21.12

The fourth figure is the parable of the vineyard, which was taken frō them that poſſeſſed it, and giuē to them that ſhould bring forth the frutes thereof, and yeeld better increaſe vnto the Lord of the vineyard. Mat.21. Verſ.33.

The fift figure was the parable of the two ſonnes that were bidden to go and worke in their fathers vineyard, of whom the firſt ſaid he would, and did not: the ſecond ſayd he would not, and did repent, and went to labour in the vineyard: the firſt ſignified the Iewes, which made many vowes with ſuch Mat.22. Verſ.28.

a shew of godlinesse which was but hypocrisie, whom the Lord reiected and cast off, and said, that the publicanes and sinners should stand in iudgement to condemne the greatest of them.

Mat. 22. 2. The sixt figure, was the feast that the Lord made vnto the disobedient guestes whom the Lord inuited to his banket, which was onely ordained for them, and who promised to come vnto it, and yet refused and would not come, but alledged sleight excuses taken from their loue of earthly and transitorie things aboue God. Therefore the Lord sent into the high wayes to call and compell the Gentiles to come, which came though some left their wedding garments behind them.

Actes. 10. The 7. Type or figure was the vision of *Peter* in *Ioppa*, when he was on the top of the house, where he saw the vessell come downe that had in it all maner of foure footed beasts of the earth, and wilde beasts, and foules of the ayre, and creeping things, where also the voyce said vnto him, *Arise Peter, kill and eate:* wherein the Lord shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the law of God, and therefore when *Peter* was sent for to *Cornelius*

lus houſe he ſaid: *Of a truth I perceiue* Verſ.34.
that God hath no reſpect of perſons, but in euery nation he that feareth God, and worketh righteouſneſſe is accepted of him. Many other examples of our calling, as the ſtrayed Luke.15.
ſheepe, the loſt groate, the prodigall ſonne, and Chriſt eating with publicanes and ſinners, which when we read we ſhould caſt our Luke.5.
figure and ſay, of whom is this ſpoken? of the Gentiles? then it is of me, for I am a Gētile. But am I conuerted? If I be not, then haue I not fulfilled this propheſie: therefore let vs ſtriue to do well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Now all theſe propheſies are fulfilled, the blind ſee, the lame go, the dumbe ſpeake, the deafe heare, the maymed worke, the dead are quickned, the leapers are cleanſed, and the poore receiue the Goſpell. Therefore who will deſpayre, and ſay, light is not reuealed vnto me, when as he ſeeth it to be reuealed vnto whole nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is foretold, whereby we ſee how dearely the Lord tendereth our ſaluation: like as a kinde ſpouſe which was longed for, while ſhe was in a ſtrange countrey: for Chriſt longed for the Gentiles, till they came home

againe vnto him. Therefore let vs now conſider what he giueth vs, namely righteouſneſſe, and ſaluation: firſt righteouſneſſe, then ſaluation: firſt repentance, and then forgineſſe of ſinnes, the ſunne of the Goſpell, leſt we ſhould ſee heauen in hell, & light in darkneſſe, and ioy in anguiſhes.

Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand and ouerthrow with the other by prophaneſſe, like thoſe men which while they ſurfetted at their gluttonous tables, did call vpon God for health. Chriſt is not receiued with the left hand, if the father offering a gift do ſee the ſonne ſtretch forth his left hand, he will withdraw his gift from him. I ſay let vs not contemne our light as the Iewes contemned their glory. For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great and mightie kings haue earneſtly deſired to ſee, and Princes haue layd downe their crownes to reueale it. Let vs embrace this light, let vs take & put on the wedding garment, and go to the banket, vnto which a thouſand meſſengers haue inuited vs, and
Mat. 22. alledge none excuſes, ſay not, *I haue married a wife, I haue bought oxen, I go to ſee a farme, &c. and therefore I cannot come*, neither will

I

I come. Well do ſo, if that ye will needes: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another. And *Eſau* ſhall weepe for the bleſſing but ſhall not haue it. Heb. 12.

But giue me a reaſon I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him, or the child of God, which doeſt not loue him, or the diſciple of Chriſt which doeſt not learne of him: yet his raine falleth vpon all, the iuſt and vniuſt, and he giueth thee all things for nothing: the ſun doth giue his light for nothing, the dewe doth giue his moiſture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her frute for nothing.

What ſhall we do then when the ſunne ſhineth? We muſt not do as we do in the darke, for then men ought to betake them to their labour. Learne of the ſauage beaſts, who as ſoone as the day ſprings, betake them to their trauell, and euery bird welcommeth it with many a ſweet ſong.

Chriſt is light, and this light is come: therefore he that ſeeth not now is blinde. Are not they then binde which yet ſee not that prayer for the dead is vaine, needleſſe and bootleſſe? But thicke darkneſſe muſt haue a mightie light to chaſe it away. So that he which beginneth to roote out ſome

error or ſuperſtition, at the firſt ſhall haue much a do, for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall crie againſt her in the maintenance thereof, and withſtanders of reformation ſhall ſay, great is *Diana* of Epheſus, and ſo for a long time they ſeeme to waſh the Ethiopian or the blacke More, the more they waſh him the more they gall him, and yet he is an Ethiopian ſtill, but in the end the Arke ſtandeth and *Dagon* falleth downe, and truth triumpheth ouer falſhood, hauing got the victorie, & light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkneſſe continue amongeſt vs ſtill? To him that asketh what Scripture haue you againſt it? it is ſufficient to anſwer, what Scripture haue you for it? For if the word commaund it not, God reiecteth it, and wil ſay who hath required theſe things at your hāds? But what is this, for euery idle word you muſt giue account, as our Sauiour Chriſt ſaith. Mat. 82. And whatſoeuer is not of faith is ſin. Rom. 14. 23. They aske, what, ſhall we not ſay God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou do not? What ſayſt thou when thou mentioneſt the death of thy firſt fathers *Adam, Seth, Enos, Enoch, Noahs* doeſt thou leſſe loue theſe, not praying for them, then thou doeſt them for whom

1. Sam. 5.

whom thou ſayſt God be with them.. &c.

But thou haſt ſpeeches inough to vſe if thou wilt needes ſay ſomewhat & leaue ſuch ſuperſtitious and offenſiue ſentences. Yf he be a good man thou mayſt ſay the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maiſt ſay, God grant we may do better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer he be thou maiſt ſay as *Dauid* ſaid of his child, giuing a reaſon why he would not pray for him anie longer being dead. Can I call him backe againe? I ſhal go to him, but he ſhall not returne to me, or nie other words ſo they be wiſe, and therefore not againſt the word. What then is to be done? As *Iacob* ſaid to his wiues and children: Giue me your idols that I may burie them: ſo ſay I vnto you, giue me your ſuperſtitiõs that I may burie them, that they may remaine with you, or in you, no lõger, to the diſhonor of God, offending of your weake brethren, or to my greefe. For I am iealous ouer you, and becauſe you are mine and I am yours, ô that my voice were as the whirlewind, to beat downe, root out, & blow away al your ſuperſtitions, that they may no longer raigne among you: or rather ô that Chriſt which is our light were come into vs all, and ſhined ſo bright that we were

aſhamed of all our darkneſſe: of all, not of mind onelie but of will alſo, and of works, that we no longer would walke in darkneſſe, for few haue the will to walke according to the word either in darkeneſſe or light: we can ſee to ſinne in the darke as well as in the light, and do rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are afraid of the light: but aſſured be we where light is not, Chriſt is not: for Chriſt is light, and let none be afraid to ſeeke this light which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other things round about it. Therefore if thou haſt this light, thy faith, thy feare, thy loue will ſhew it ſelfe, & good thinges cannot now hide themſelues, for he that is light doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in the darke, but he which ſtumbleth in the light is not verie ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at euerie ſtraw whē we walked in darkneſſe, for then light had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penurie had a fall, ignorance had a fall: or if you will, pride roſe and we fell, luſt roſe, & we fell, &c.

Ioh. 1.

Were Egypt as light as Goſhen we ſhould haue idolaters as ioifull as true worſhippers, but

but there is palpable darkenes, tedious, feare-full and of long continuance in Egypt, cleare light only in Goſhē: therfore flie Egypt, but if thou liue in Egypt, that is, walk in darknes, or cōmit wickednes, though thou ſin in the darke, the light will bewray thee, & thy cō-ſcience wil accuſe thee, & condēne thee for it. Therfore now giue ouer darknes, & arm thee with light, for our life ſhineth like the light, therefore now we ſhould be Iſrael, for Iſraell is reuolted.

But many ſcrolles may be written of our ſinnes & thus the gentiles are as gentiles ſtil. He that beleeueth not the word, is an infidel, he that beleeueth not God, is an Atheiſt, he that worſhippeth any thing more then God, is an idolater: euerie mans conſcience ſhall condemne himſelfe. Yet men will leaue godlineſſe for riches, but they will not leaue their riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion as manie do now their gold & their riches. ô intollerable wickednes! For manie there are which could be content neuer to die, but liue euer here with their ri-ches and pleaſures.

And is not the godlie more deſpited for his godlineſſe then the wicked for his wic-kedneſſe?

Are not the members of Chriſt more ha-

ted, and worſe entertained by vs then the limmes of Sathan? So dearlie doth euerie one loue ſinne, and drawes ſinne vpon ſinne, till there be a chaine of manie linkes and monſters therein drawen moſt lothſome. And though we of our ſelues run ſwiftly to hell, yet the moſt driue vs to make vs hie faſter. they come vnto vs and ſay, your fathers loued vs well, and ſaid vnto vs, if you will be faire, you ſhalbe wiſe, if you will be drunke, you ſhalbe rich, &c. Yea euerie one pointeth at, and ſheweth vs the way which leadeth to deſtruction: and how few are the number of them which ſhew vs the way of vertue and godlineſſe?

And thus we are euen as forward as thoſe Iewes which ſtriue who ſhall come to hell firſt. Who did euer thanke God that he was not borne an hundred yeares ago, when ignorance ſpred ouer all, and all Egypt was ſmitten with darkeneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt or an epicure which liues without God in the world? We haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light: but we had rather he had brought darkeneſſe, for we loue darkeneſſe more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darkeneſſe, for we can not abide light,

light, but are like an owl which flieth out of a bare field frō the light of the day, ſuch a death is day vnto vs. Faith is flowen away, truth is become a pilgrim, and euerie ſtring is out of tune. He which ſhould weepe and be ſorrowfull laughes, and truth is brought to the ground, yea poore truth is euen perſecuted to the death: but ſinners are ſtubble, and their ſentence is, burne them.

How fine would be the way of vertue, if you would pare away the rubbes that are in it, if you would take away all occaſions of ſinne, and giue it gall to eate, and when you haue done ſo, ſet a crowne of thornes vpon the head thereof? and when you haue thus crowned it, make it carrie the croſſe, & when it hath caried the croſſe, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, burie it: & when you haue buried it, roll a great ſtone vppon the head of it, and ſet watch-men to keepe it euen faſting and praier, that it may neuer riſe againe to raigne any more, the which the Lord for his mercy ſake grant, Amen.

THE CALLING OF IONAH.

Ionah, 1. 1. 2.

1 *The vvord of the Lord came to Ionah the ſonne of Amittai ſaying,*

2 *Ariſe, and go to Niniuie that great Citie, and crie againſt it, for their vvickedneſſe is come vp before me.*

YOu haue heard the ſweete ſong of olde father *Simeon*, like the pleaſant ſong of a ſweete bird before her death, ſetting foorth the ioy of the righteous which embrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come vnto vs, we would not come vnto him, but in all our doings we wrought our condemnation, & through the innumerable heapes of our iniquities, laboured to driue him

him without all hope of mercie from vs. So we continued like flies which flutter about the candle til they haue cõſumed themſelues. When we had done as much as in vs lay to driue him away from vs, then he ſaued vs, and recompenced good for euil vnto vs. So that if God had loued vs no better then we loued our ſelues, we might haue periſhed in our ſinne, and our bloud ſhould haue beene vpon our owne heads. If Chriſt be the light of the Gentiles, let vs embrace him, and let euerie one walke as becommeth the children of light: but manie do ſhut their eies againſt it, leſt they ſhould ſee, & many do not only ſmoother their owne light, but the Sunne ſaith vnto the Moone, ſhine not, and the Moone ſaith vnto the Stars, be not bright. And manie haue ſmothered their light ſo long, that the dampe hath put out the candle, and thus they labor to bring the darkeneſſe of Egypt vpon *Goſhen*: ſo that their eies haue forgotten to ſee: and ſo manie go out of the way, becauſe they would not looke vpon the candle; and the deuil giueth to euery one that which he wiſheth, ſo it may be for his hurt: But who can but pittie, that with the ſame *Manna* which commeth from heauen and feedeth manie to life euerlaſting, ſo manie are poiſoned and find in it nothing but the ſauour of eternall death.

The Iewes had no cause to enuie our light, for he gaue them glorie: he was poore, and yet he gaue them riches: he was counted base and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darkenesse, and he brought them light, but they contemned this light, and so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, and most contemned of all other nations, & euerie people haue ad welling: but since they prophesied euill vnto themselues, saying his bloud be vppon vs and our children, goodnesse hath put on the face of bashfulnesse anesse amongest them.

If thou embrace Christ as *Simeon* did, thē Christ is thy glorie, but if thy glorie consist in beautie which fadeth, in gay cloth which weareth, in wealth which wasteth, or in gold which rusteth:, then Christ is not thy glorie.

We haue gone long with an old man, and now we haue lost him, but we are loth to part with him he is such a good companion neuertheless we hope to find him againe in *Ionah.*

We haue gone but slowlie with him as with an olde man that is not verie swift of foot, but now we must runne with *Ioseph* as with

with a poſt, leſt *Niniue* be deſtroyed.

Alſo the word of the Lord came vnto Ionah the ſonne of Amittai.

I neede not ſhew the authoritie of Prophetes, but concerning their ſorts and difference: there are three ſortes of Prophets. The firſt were ſuch as called vpon the name of the Lord in prayer for the people, and receiued an anſwer from the Lord in the peoples behalfe, of which ſort was *Samuell*, and theſe were called Seers. A ſecond ſort of Prophetes were ſuch as God raiſed to expound the law, and declare the will of God vnto the people, when the Prieſtes and ſuch as ſhould do ſo, were ſlacke in their callings, of which ſort was *Eſay, Ieremie, Ezechiell, Daniell, Hoſe, Ioell, Amos, Obadiah*, and the reſt of the holy Prophetes. A third ſort were ſuch as haue bene ſince Chriſt, working ſuch like effectes, of which ſort was the Prophet *Agabus*, of whō mention is made in the eleuenth of the Actes and the 28. verſe. 1. Sam. 10. 9. Act. 11. 28

Now in the ſecond ſort of theſe was *Ionah*, whom God ſent to declare his will vnto his people, vnto whom alſo the Lord did reueale the ſubuerſion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, and calamities that were to come vnto the ſonnes of men for iniquitie and rebellion againſt God.

As all wise men were not borne at once, nor liued together: so these holy Prophetes haue not bene at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in neede of them by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might be reuealed, but as much as was sufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his lawes. But the Patriarkes left some to the Prophets, and the Prophetes left some to the Apostles, but they haue left none for vs, but they haue all left open the whole will of God vnto vs, and euery Prophet now bringeth onely Gold, and Myrrhe, Frankensense, like the wise men which came to see our Lord.

There are three things which moued me to take this story in hand aboue all others. First because you know the story, and therefore can the better conceiue of the matter as I go forward with it. Secōdly, because it is brief and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we

liue,

liue, and therefore moſt conuenient for vs. It is manifeſt that *Ionah* liued in a very troubleſome time, namely in the time of *Ieroboam* the ſonne of *Ioaſh* king of Iſrael a wicked king, though not he which is called the *Ieroboam* that made Iſraell to ſinne. For of this ſecond *Ieroboā* in whoſe time he propheſied, it is written, 2. Kings. 14. 24. he departed not frō any of the ſinnes of *Ioroboam* that made Iſrael to ſinne, which cōmēdeth the holineſſe of *Ionah*, in that he in the midſt of all the corruptions wherewith all the people were ouerflowne, was vncorrupted and vnſpotted and called to be a Prophet amongſt the people of God. For he had propheſied in Iſraell before he was ſent to *Niniuie*, as the word alſo doth argue which layeth open and magnifieth the great loue of God, in that he ſent a Prophet to admoniſh his vngodly people, when as he ſhould haue ſent a thunderbolt to terrifie them, or rather vtterly to deſtroy thē: ſo that there mercy ſtept before iudgement. 2. Kings. 14. 25.

His name was *Ionah*; which ſignifieth a doue, which admoniſheth vs, that as we labor to be as wiſe as ſerpēts, ſo we ſhould alſo deſire that we might be as ſimple as doues. His fathers name was *Amittai*, which ſignifieth truth. I would that truth were euery preachers father.

There are two ſpeciall things contained

in this hiſtorie. The firſt, the great mercy of God ſhewed to three ſortes of men: the Niniuites, *Ionah*, and the mariners. In reſpect of the Niniuites, that he ſent a Prophet to Niniuie a Citie of the Gentiles, which were ſtraungers from the couenant, from the promiſe, and ſtraungers frō the common wealth of Iſraell, and conuerted them by his preaching & ſo ſpared them now. In regard of *Ionah*, that being for his diſobedience in flying to Tarſhiſh, when he was ſent to Niniuie, throwne into the ſea, he prepared a great whale to ſwallow him, and in his belly euen in the bottome of the ſea, where there was no hope of life for him, preſerued him and after three dayes deliuered him thence ſafe, and thē caſt him not off, but cōtinued him in his calling & wrought power-fully by him both in the ſhip cōuerting the idolatrous mariners & in Niniuie, hūbling the king & the whole citie: & laſtly whē he had moſt vnworthily dailly murmured and iuſtified him ſelfe againſt God, he contented him ſelfe with gentle and mild reproofe of him. In conſideration of the mariners, that hauing bene Idolaters all their liues & now in danger, giuing the honour of God to their own fancies, God yet cōuerteth them ſo that they called vpon, and ſacrificed, and made vowes vnto the true God, and by his mighty power hauing the wind and ſeas calmed

calmed were then and for euer saued.

The second thing is *Ionahs* fall and rising againe. His fall first sinning, both flying frō God, and murmuring, and therein iustifying him selfe: secondly sustaining his punishment manifold, and long feares, casting into the sea, and continuing in the whales belly three dayes, and afterward his reproofe and conuiction. His rising, first repenting in the ship in the belly of the whale, and being cast out of it. Then also faithfully discharging his dutie, crying against Niniuie couragiously.

We haue seene *Ionah* a far off, if we would we might see him nearer. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophetes reward. Therefore let vs prepare our eares to heare and receiue the word of God preached by his ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, and whether it be fortie dayes, or fortie weekes, or fortie yeares, they that liue like *Sodom*, shal be punished like *Sodome*. But as our Sauiour said to his disciples:

Pray that your flight be not in the winter, nor on the Sabboth: so say I vnto you, pray that the Lordes comming be not on the weeke dayes, for if he come then, how should he find you? Therfore I pray you learne at least now, and giue good eare that ye may heare sufficient for all the weeke. Mat 24. 21

The word of the Lord came, to Ionah the ſonne of Amittai, ſaying, Ariſe and go to Niniuie. &c.

Herein I obſerue that *Ionah* went not before he was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall calling and commiſſion from the Lord him ſelfe: for it was vnmeet to caſt the childrens bread vnto dogges, vnleſſe he had a ſpeciall commaundement from God ſo to do.

None ought to take vpon him the fun-
Heb.5.4. ctiō of preaching in the Church, vnleſſe they haue their warrant or authoritie from God, as *Aaron* had. And although they haue not their authoritie in that forme and manner as *Ionah* had his (namely) as it were by word of mouth, euen frō God him ſelfe, *Ariſe and go to Niniue:* Yet they muſt haue their warrant from him, elſe their calling is vnlawfull.

But now there is another authoritie crept into the Church that makes ſo many Idols, which haue eyes and ſee not, tongues and ſpeake not, eares and heare not, and that is this: When one ſtalleth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirit. But this gaull will not hold ſpurring. Further I obſerue, thet as the word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuites and Seminaries, but ſo and in ſuch ſort many times,

that

that they are drawē to Tiburne while Masses are said for them at Rome.

The word of the Lord came vnto Ionah &c.

That which came vnto him was not alwayes with him, but so it was, that when the word of the Lord came vnto any of the Prophetes, then they were well furnished with abilitie, to teach, to preach, to reproue, or to commaund whomsoeuer the Lord would haue so handled. As by example: *Nathan* the Prophet bad *Dauid* the king that he should built a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after he came and bad him that he should not build it. Where we see that when he bad him build it, then the spirite of the Lord came not vnto him to bid him so to do. And therfore the spirite of God came vpon him the very same night, and bad him that he should go to *Dauid*, and bid him that he should not build it. For this is euident, that as God him selfe is constant, so his spirite and his word are constant, and therfore neuer saith and vnsaith one thing. 2. Sam. 7. 1. Chron. 17.

Againe the Prophet *Elisha* said 2. *Kings.* 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same word whereby the Lord hath, and doth reueale 2. Kings 4.

maruellous things vnto his Prophetes, was not now vpon him, neither is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaseth him.

Dan.2.30. Also *Daniell* said, that the Lord did not reueale the kings dreame vnto him, for any wisedome that he had more then any liuing, but onely for the kings sake, & for the poore people of Gods sake: and so you must thinke of vs that are the ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisedome or worthinesse that is in vs more then other men, but for your sakes, and that we might reueale it vnto you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good. From the calling we come to the charge.

Arise and go to Niniue that great. &c.

God commeth and findeth vs all a sleepe, then he bids vs arise, for they are not fit to conuert others, which are not yet conuerted them selues, according to that saying of Luke.22. 32. Christ to *Peter*: When thou art conuerted strengthen thy brethren, teaching them by your experience. Now a dayes men take vpō them to reproue others for committing such things as them selues haue practised, and do

practiſe without amendment, notwithſtanding their diligence in teaching others their dutie, they cā teach all the doctrine of Chriſt, ſauing 3. ſillables, that is: *Follow me.* Therefore theſe are like ſome Tailers, which are verie buſie in decking and thricking vp of others, but go both bare and beggerlie themſelues. Yet they will not let vs pluck out the moate that is in their eies vntill we haue plucked out the beame which is in our owne eies.

Go to Niniuie.

Niniuie was the greateſt and the auncienteſt citie in the land of Aſſyria, and the name of it ſignified *Beautifull*, which name was giuen it rather for the greatneſſe and beautie thereof, then for the name of *Aſhur*, which was the builder and firſt founder therof, as we read in the booke of Geneſis. It had a faire name, but foule deedes like this citie. Gē.10.12.

Go to Niniuie, &c.

God would not ſuffer anie people to be vntaught, therfore he hath written his name in great letters eaſie to be read of all. The heauens declare the glorie of God, and the firmament ſheweth the worke of his hands. Pſal.19.1.
They haue no ſpeach nor language, without them is their voice heard. 3.
Their line is gone forth through all the earth, and their words 3.

into the endes of the worlde. In them
Rom.1.19 is manifeſt for all what may be knowen of
20. God. For his eternal power & Godhead are ſeene by the creation of the world: but eſpeciallie he teacheth ſome by his word alſo.
Gen.6. Therefore he ſent vnto the old world *Noah*,
Gen.19. *Lot* to Sodom, *Moſes* to *Iſrael*, & here *Ionah*
Act.16.6. to Niniuie. But when *Paul* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holie Ghoſt to preach the word in Aſia. Then came they to Myſia, and ſought to go into Bithynia, but the ſpirit ſuffered them not.

Go to Niniuie.

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord ſent him to Niniuie. They that grieue the ſpirit quench the ſpirit. Then goes the Prophet from Samaria to Niniuie. The word was
Reu.2.4.5. in Samaria, it went thence to Niniuie: the Goſpel was at Epheſus, it is gone out of that citie, it is come into England: but it may depart from England againe. If anie thinke that he ſtandeth, let him take heede leſt he fall.
1.Cor.10. 12. But the Prophet goes from Samaria to Niniuie, that was both to ſhake off the duſt of their feete, to witneſſe againſt them their obſtinacie and hardneſſe of heart:

and

and ſecondlie to let them ſee that the wickedſt Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea and that with one ſermon: whereas themſelues refuſed, and reſiſted all the holie and worthie Prophets that GOD ſent vnto them. And thirdlie it may bee to ſignifie that the Iewes for their contempt and negligence ſhould be reiected, and the Gentiles ſhould be receiued into the fauour of God, that they might be an holie and ſanctified people vnto the Lord in their ſtead.

That great citie. Ionah 4.11

Niniuie had 1500. towers in it, as ſome write, & 120000. little children as it is noted in the ende of this ſtorie. Therefore it may well be called a great citie. But the greater it was the more vngodlie it was. For as one man taketh ſickneſſe of another: ſo one man is infected by the wicked words and ill example of another, and ſo taught to ſinne the more, till the meaſure of ſinne be full.

And crie againſt it, &c.

Firſt God biddeth him, Ariſe & ſhake off all impediments, and then to go & call them to the battell, & now he bids him crie out againſt them, & ſo terrifie the. Euerie Prophet is a crier, as appeareth where the Lord biddeth *Eſaie* to lift vp his voice like a trumpet. Eſay. 48.1.

Euerie Prophet muſt both be plaine & bold, and this manie times maketh the poore ſeruants of God to ſpeake their minds as plaine and bold as if they ſate in iudgement. *Iohn* was a voice, a voice would not ſerue, he was the voice of a crier, & yet he could not make al the crooked ſtraight, nor the rough plaine. Luk.3.

And becauſe all the preachers of the Goſpell ſhould crie, that is, preach zealouſlie, in the ſecond of the Acts it is written: The holie Ghoſt came downe in fire, and tongues: but this fire is quenched, and the tongues are tied vp, ſo that they who ſhould crie are ſtarke dumb: but though they cannot ſpeak, they can ſee; they can ſee if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheep, then we haue of our ſoules.

If Preachers were not deafe, they needed not to crie one to another, but ſuch is the dumbneſſe of Preachers, and the deafneſſe of all ſorts of heares, that there is great ſlowneſſe of followers, ſo that there is but little good done, and but a few frutes gathered. If ye were not deafe, we neede not to crie, but becauſe yee be dull of hearing: therefore we crie with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare aſwel

as

as we to crie? yet the cocke croweth when men are faſt aſleepe, yea the cocke crow- Mat.26.70
eth, and ſtill *Peter* denieth his maiſter. 72.74.

Before you crie vnto the Lord, heare what Prou.28.9.
the word crieth vnto you, and let not your
works crie for vẽgeance while your tongues Pro.15.18.
crie for mercie.

When men heare the Preacher ſpeake againſt pride, hypocriſie, couetouſneſſe, or anie other ſinne, then they looke one vppon another, as though it belonged not vnto thē: but who can ſay his heart is cleane?

And crie againſt it.

Our ſinnes buffet God on euerie ſide, as the Iewes buffeted Chriſt, firſt on the right ſide, then on the left ſide, and neuer leaue till they haue prouoked him to crie againſt vs.

When God cries then we ſhould weepe, conſidering wherefore he cries: for there is nothing that can prouoke the Lord to crie, but ſinne, and that he euer crieth againſt. Do what thou wilt, and ſay what thou wilt, and the Lord will not be offended with you vnleſſe you ſinne. But if you commit ſin, he is iuſt, and therefore will not leaue till he haue by crying either ſlaine you, or ſin that raignes in you. For as an angrie mā euer purſueth that which he hateth, vntill he hath deſtroied it: ſo the Lord croſſeth and followeth

vs with his iudgements vntill he hath slaine that which most deadlie he hateth, sinne.

And crie against it, &c.

Reproofe is the necessariest office, yet it is least regarded, yea most abhorred. For now we thinke, if one reprooue vs, he hateth vs. But the Lord saith Leuit. 19. Thou shalt not hate thy brother in thine heart, but shalt reprooue him, and suffer him not to sinne: noting thereby, that if we flatter anie in their sinne, or see them sinne, and not reprooue them for it, it is a manifest signe that we do it of hatred, how great loue and goodwill soeuer we pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

Leuit. 19. 17.

Yea if a Preacher reprooue sinne, he is thought to do it of hatred, or of some particular grudge: and to be too busie, too bitter, too sharpe, too rough, and therefore say, he should preach Gods loue and mercie, for he is a preacher of the Gospell, but he telles vs of and threatens with the lawe, and so throwes vs downe too low, some to despaire, as though we preached the law only, or chiefly, and not the Gospell also continually: to them that loath & striue against their sinnes, though they sinne greeuously: others as though they were galled will say, let him keep his text: or they wil say, he is beside his booke,

booke, as though no text in ſcripture reproued ſin, and ſo of all doctrines, the doctrine of reproofe and reprehenſion of ſin is moſt cõtemned, and leaſt eſteemed. But let a preacher preach darke miſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or od conceits, or brainſicke dreames, and anie of theſe will be more welcom vnto thẽ then reprehenſion which is moſt profitable and neceſſarieſt of all. *Balaams* aſſe neuer ſpake but once, & thẽ he reproued. Then if *Balaams* aſſe reproued *Balaam*, how much more ought *Balaã* to reproue aſſes, or ſuch as will be no otherwiſe then beaſtes in their behauiour? But perſwade your ſelues beloued, which is moſt true, though we ſpeake as if we were angrie with you, and threaten as if we would hurt you, & crie againſt you as if we hated you, yet we loue you in the deareſt bloud we haue, and therfore though with perſecution: we preach the law to lead you to the Goſpel, we preach indgement, that you may finde mercie: we preach hell to bring you to heauen. Whatſoeuer & howſoeuer we preach, we do all to fil your hearts with ioy in beleeuing, & hauing made you fruteful in al good works, preſent you without ſpot, nay glorious alſo as a virgin moſt beautiful to the Lord of al grace & glorie, Chriſt Ieſus. Num. 22. 28.

Hitherto we haue [illegible]

charged to crie, but what should he crie? Indeede it is not expressed in this place. But what then? why then the Papistes may say that he was charged to crie against them for neglecting their traditions. Assuredlie they may with as great truth and as much probabilitie as they do gather out of diuerse places of the new testament that they ought to be obserued. But *Ionah* hath not left it doubtfull what he was to crie, for in the third cap. vers. 2. the charge is repeated & thus expressed: go and proclaime against it the proclamation which I speake vnto thee: he was then to crie what God had commanded him, O that none would crie but what God hath commanded!

Ioh. 16. 12. Ion. 21. 25. Acts. 1. 3. 1. Tim. 6. 20. 2. Tim. 1. 13. and 22.

But what did God commaund him to crie, euen that which he afterward cried, yet fourtie daies, and Niniuie shalbe ouerturnd. Ouerturnd? yea auncient Niniuie, faire Niniuie, proud Niniuie must be destroied. No mā sits so high, but destruction sits aboue him, & will fall on all that persist in their destruction. Iustice would haue come against them, before it cried against them. But God the most gratious would haue thē cried against, that they might crie out woe and alas for their sinnes, so preuenting deserued, and threatned vengeance: for they hearing the crie of God cried out of themselues, and that

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in great humbling to God: so God heard their cries, and tooke pitie on them.

Isaiah was cõmaunded to cry, and he cried, All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth when the spirit of Iehouah bloweth on it. Surely the people is grasse. Isay. 40. 6. 7.

Iohn was commaunded in the spirite of *Eliah* to cry, and he cried, Prepare the way, for Iehouah, make euen in the desert a path for our God. Isay. 40. 3. Mat. 3. 3.

And *Ionah* was commaunded to cry and he cried, *Yet fourtie dayes, and Nineue shalbe ouerthrowne*. All the preachers of the Gospell are commaunded to *crie* and that *alowd, not* to *spare*, to lift vp their voyces like a trumpet, to shew Gods people their defections, and the house of *Iacob* their sinnes. And then also, if they thereby be truly humbled to proclaime vnto them, their iniquitie is pardoned, they haue receiued of the hand of Iehouah double for all their sinnes. Ion. 1. 2. & 3. 2. Isay. 58. 1. Isay. 40. 2. *It is required of the disposers of Gods secretes that they be found faithfull.* 1. Cor. 4. 2. And woe to them that loue the pleasures of sinne, more then the glory of God.

For their wickednesse is come vp before me. For &c. We haue heard the charge it selfe giuẽ, heauy newes that a most beautiful Citie, a most rich Citie, a most populous Citie, and a most aũciẽt Citie, must be ouerturned & that

within fourty dayes what is the cause? their wickednesse is come vp before me: As if he had said Niniuie hath folowed her lustes, and forgotten the law, to satisfie her desires, she hath notoriously despised her soueraigne, defied all well meaning, all good dealing: and this is knowne to the iust iudge, and at his barre she is arraigned, and her accusers stand crying at the barre for iustice. Therefore she may no longer be forborne, execution of iustice must needes be done: let her therefore prepare for death, and that she may, *Cry against her, yet fourtie dayes and Niniuie shalbe ouerturned: for their wickednesse is come vp before me.*

When God sends cryers vnto a people, it is a most manifest signe that their wickednesse is come vp before him, which doth cause him, thus to exclame, thus to crie out against them. And then if they will not repent whilest Gods cryers continue crying amongest them, the Lord of hostes will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites sinnes in a scroll, that withall, you the daughters of Niniuie may see, that wealth and wickednesse go together, prosperitie, and securitie kisse each other? Niniuie (saith *Nahum*)

Nahum. 2 8.8.9.

was

was like a poole of waters, most populous, and full of all store, which to increase, it wholy was full of lying, deceipt, and fraud, full of robberie, oppression, and all violence, a bloudie Citie: whereby increased in wealth, they flourished in honour and glorie, and therefore as *Zephaniah* hath it, was a reioycing a rioting Citie, sat securely, and proudly contemned others, saying, I am and none is besides me. Moreouer it was the mistresse of witchcraftes, a most Idolatrous Citie, yea sold people through her whoredomes and nations thorough her witchcrafts, made other idolatrous like her selfe as 2. kings. 16. 10.

3. 1. and 2. 11. 12.

Zephan. 2. 15.

Nahum. 3. 4.

Their wickednesse is come vp before me.

Sinne amounts vp on high, like the tempter which led Christ vnto the top of the pinacle to behold all the pleasures of the world at once, and then because we haue falne down before the god of this world, and tempted the God of heauen, whether he be iust or no: therefore wrath speakes out of the fire, now thou hast taken thy pleasure, thou must take also thy punishment.

A most heauie and grieuous thing it is if you knew what you are doing here, and what your sinnes are doing at the barre of Gods iust iudgement. For euen now before you came hither, you were seruing the deuill

in sinne, but now it is too late to speake of it, and where are they now? flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay them selues, but they are ascended vp before the face of the eternall God, to stand at his barre and crie for vengeance to fall vpon vs, for committing such haynous sinnes against the maiestie of God.

An arrow is swift, the Sunne is swifter, but sinne is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, and is cõdemned to hell. For though *Nimrod* could not climbe vp to heauen, his sinnes flew vp to heauen: and though we stay below, our sinnes ascend high, like the tower of *Nimrod*, but they fling vs downe to confusion, and we be come Babell. For when we sinne we are as the shell fish which the Eagle taketh, and flyeth into the sky with, and then letteth it fall vpon the rockes, and so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs downe low, vpon the rockes of shame and contempt, and terrour of conscience, and so hauing crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs,

Is come vp before me.

To them which aske, how our sinnes ascend and flie vp afore God, I answere, God here speakes vnto vs after the maner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified God had seene their wickednesse.

We fast as before him, we pray as before him, we giue almes as before him, and we do euery good thing as before him, because we do it freely, and as it were not caring who lookes vpon vs. But we sinne as behind him, because we hide, and cloake our sinnes, and commit them in secret, loth that men should spy them: our conscience in such actions accusing vs and instantly telling vs, we are about that which we can not iustifie. And we suppose that we sinne behind him, because we sinne here below, saying with our selues in the inconsideratiō of our blinded hearts, as *Eliphaz* accuseth *Iob* to haue said: Is not God in the height of heauen? and see the highnesse of the starres, how high are they? Therefore how should God know it? Should he be able to see through the darke? The thicke cloudes are a couering to him, that he may not see, & he walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men can Iob. 22. 12. 13 14

not see vs: as if God could not know, what man cannot espye. But let vs not deceiue our selues, for God seeth not as a man seeth. Man can see but onely outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea the secretst thoughtes and imaginatiõs of it. Againe, man can see but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot see before him and behind him with one looke: but God seeth all things at all times. Though we sinne as closely as we can for feare of hatred, or shame of the world, or for any other respect: yet God saith, your sinne is come vp before me. For though we couer it, and hide it and colour it, yea and as it were burie it as well as lieth in vs, yet all is open vnto him: therefore he saith, your sinne is come vp before me.

For when we speake euill, he is all eares to heare vs, and when we do euill, he is all eyes, to behold it. Therefore ô foolish man, do not thinke that God seeth not that which man seeth not: for when he lookes vp, he sees all below also, and when he lookes down, he sees all aboue also. If he should not, much wickednesse should lye in darknesse vnrewarded, & mẽ should not be terrified frõ sinne, but rather by the exãple of others allured to sin freely secretly. For Ananias might haue

haue gayned by his craft if God had not seene his heart which men saw not: but God saw his distrustfull & dissembling & corrupt heart, therfore he lost his goods & his life too. Act.5.

If God had not seene that which men see not, *Gehezi* might haue gained a bribe for his labour, when he ranne after *Naaman* the Assirian, and told him a lye for his profit. But God seeing his fetches which men saw not, turned his bribe to a leprosie, and so made him a leper for his labour. A fearefull example for such as take bribes: yet many care not what bribes they take so men see it not. 2.Kings.5.

The mā that sayd, Be merrie my soule, & take thy pleasure for many years, might haue done it, had not God seen him: but he espyed him falling to godlesse securitie, & threatned him, that night to bereaue him of his soule. Forget it not ye that aboūd in wealth, whose cup rūneth ouer. If God had not seen *Achan* take vp the peece of gold, he had kept it to himselfe for his labour, & no mā should haue knowne where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israell. O Lord what is man that thou so watchest him! *Achan* would neuer haue stolen if he had knowen that God did see him. *Gehezi* durst neuer haue takē a bribe, if he had thought that God beheld his doings. Wilt thou steale, the ow- Luke.12. Iosu.7.

ner looking on thee? Wilt thou speake treason in the kings hearing? Neither would we lye, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we considered that the Lord seeth vs, and remembred that he watcheth vs: if we would do thus, sin might go a begging for want of seruice. Therefore if you will marke but this part of my Sermō, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame wil not do before men: & you would say euen when your hand is at it, I will not do it, because the Lord seeth me. But as when we sinne though in secret, he is all eyes to see vs, and when he sees it requisite to make some examples, to teach all, that when man cannot or will not discouer vs, he will shew that he saw vs, then he is all hand to punish and plague vs, and in the end to root vs out from all our pleasures: so when we repent, he is all mercy and loue, & when we amend our liues, and leaue all our wicked wayes to walke before him euer after in holynesse, then he is all truth and righteousnesse to forgiue vs all our former wicked life, and to wash vs from all our vncleanesse. Now therefore repent thee of all the euill that thou hast done, lamēt it truly, runne and hye thee as fast as euer thou canst to the throne of grace, proue whether thy repentāce will

wil not as boldly ſtād before God, & as powfullie crie for pardon, as thy ſins ſpedilie came vp before God, and vehementlie cried for puniſhment. No doubt the Angel that cried fallen is, fallen is Babylon that great, Reuel. 18.2. though he cried vehementlie with a loude voice, cried not ſo audiblie as thou ſhalt heare the ſpirite of truth crying and aſſuring thee thy ſinnes are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raigne in thee, no euil ſhall hurt thee, no good thing ſhall be wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou anie more? he ſhal euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſure for euermore. Repent therefore, but repent trulie, loath all ſinne, grieue that thou haſt cōmitted anie, flie euerie ſinne, yea whatſoeuer occaſions of it, and all appearance of euill: but loue the truth alſo, and follow all holineſſe and as much as in you is, haue peace with all men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

Rom. 6.14. Pſal. 91.10 34.10. and 84.11. Rom. 8.28 2. Cor. 16. Pſal. 16.11 1. Theſ. 5. 22. 2. The. 2. 10. Heb. 12.14

All which euen this point that we ſpeake of, vz. Whatſoeuer we do, God ſeeth vs, moſt ſufficiētly aſſureth vs off, for this ſo often repeated ſpeech, Reuelat. 2.2.9.13.19. and 3.1.8. 35. I know thy workes is ſpoken as to rouſe the dead Sardians. 3.1, and to heate the luke-

warme Laodiceans 3.15. ſo to commend the faith, hope, loue, patience, &c. of the other churches, and ſo to ſtabliſh and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him. Hebr. 11.6. Their wickedneſſe is come vp before me. Sin once cõmitted caſtes no doubts of comming preſently before God: but the thoughts of the heart of the carnal man thinking of the way to heauen, are the faint ſpies that went to ſee the land of Canaan, which ſay, that iourney is farther then you are able to go al your life, the way is like a thicket, & the doore like a needles eie: therefore it is impoſſible for you to come thither. But whē you ſend faith, hope, and loue (thoſe meſſengers of peace and truth) they will bring you word ſaying, your ruffes muſt be ruffled, & your fardingals cruſht, pride muſt be put off, & other ſinnes, and none ſhall be kept out of heauen but ſuch as loue the world better then heauen, or ſuch as will take their ſinnes with them: for they be vnbeſeeming the faſhion of that countrey; ſo that ere we come thither, we muſt leaue them like the ſhadow when we goe into the doore, and we muſt ſhake handes with them, and bid them farewell.

THE REBELLION OF IONAH

3. *But Ionah rose vp to flie vnto Tarshish from the presence of the Lord, and vvent dovvne to Iapho, and found a ship going to Tarshish: so he paied the fare thereof, that he might go vvith them to Tarshish from the presence of the Lord.*

THE charge giuen to *Ionah* hath hitherto been spoken of, now it followeth to be shewed how it was by *Ionah* discharged. First *Ionah* rebelliously neglected it, then being chastized, and so repenting, he faithfullie discharged it. First therefore let vs consider his rebellion, afterward we shall see his correction.

But Ionah rose vp to flie to Tarshish, from the presence of the Lord.

We cannot stand to speak of *Tarshish*, nor what it is to flie from God, but this shall be our meditation. *Ionah* the Prophet was commanded to go to Niniuie, & there to crie out against sin, to preach against pride, & all kind of vngodlines, thereby to reclaime them, and stir them vp in laying open their sin, and the punishment which hanged ouer them, that they might speedilie repent, and so turne away from them the wrath of God thereby deserued. How beautifull should haue been the feet of him that should haue brought so powerfull a message as should haue wrought such an happie effect. How blessed should Niniuie haue been whē the Lord had vouchsafed them of so great mercie? but still one flie or other marres the whole boxe of ointment: as soone as he was commanded to go thither, Sathan stood in the gap, and entised him to go to Tarshish, for he thought that if he could let *Ionah* from going to Niniuie, then first of all he should put a singular prophet out of Gods fauour, and bring vppon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like, but visible also, whereby the people to whom he had preached might thinke he was some false prophet (as they are euer readie to condemne

Eccl. 10. 1.

cõdemn for hated of God whõ they see grieuouslie afflicted. And so secondly the people should be hardned in their sinnes, and obstinatly contemne euer after, him, his like, and their preaching too. And thirdlie the goodliest, the most populous, and the wealthiest citie in Assyria should be destroied, the good with the wicked, the yong with the old, one with another, al should vnrepentant die in their sinnes, and so the verie angels in heauẽ should mourne. So that he thought he should by stopping *Ionah*, euerie way gaine well by his labour. Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him. It is good that men look before they leape, hast makes wast, words are not alwaies to be taken as they properlie signifie: one thing is often spoken and another ment: but thinkest thou that God meaneth thou shouldest go to Niniuie? Why? doth he regard idolaters and his professed enemies so, that to haue them admonished of their ruine, he will bring shame vpon his owne people? for the verie going of a prophet from Israel to preach to Niniuie, must needes proclaime that there is more hope of most sinful Gentils then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne nation, thine own brethren, thine own bloud, the chosen of God?

or if thou do, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach thē? What for thy fathful prophecying here amōg Gods people, will God thinkeſt thou recompence thee? thee whō he hath made reuerend, and to be honoured of kings & princes of Iſrael: recompēce I ſay thee with ſhame and contēpt among heathens, yea with a cruell death, or with a more miſerable life? For what other ſucceſſe may be hoped for at the Niniuites hands of ſuch a meſſage by thee? for thou knoweſt they haue all Iewes in contempt: therefore when thou ſhalt come among thē, and tell them not theſe few words onlie, and in this forme which God hath ſpoken them in, for if thou ſo do, who will not count thee rather a mad man, then Gods Prophet? but at large, that there is one all ſeeing, moſt iuſt, almightie, & euerliuing God, and no moe: & ſo al their gods are no gods but idols: & that they aboue all others haue giuen his glory to ſtockes & ſtones, worſhipping them for gods, alluring & enforcing others likewiſe to diſhonor him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, & are moſt proud contēners of their bet-

betters, and moſt notorious drũkards, glutrons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, & the like, & therefore haue ſo prouoked him that is moſt merciful & patient, that he will without all pitie deſtroy man, womã, yong & old, high & low amõgſt thẽ, yea their verie citie alſo wherein, and al that is therein wherby they haue been ſo wicked, & that within 40. daies: whẽ I ſay thou being a Iew ſhalt tel thẽ this, thus in deſpight reuile (for ſo they will take it) thus vterlie condemne them and their gods; wil not the beſt of them mocke and deſpiſe thee, wil not the reſt gnaſh their teeth at thee, be ready to teare thee in peeces, put thee to exquiſite tormẽts, cõdemn thee to ſome horrible death, or continue thee in intollerable paines, in a moſt bitter life? No queſtion. Thinke not therefore that thy good God, thy moſt kind and tender father wil recompence thy faithfulneſſe with ſending thee ſo far to ſuſtaine ſuch miſerie. It were impietie to thinke he willed it, it is blaſphemie, treble blaſphemie to thinke he commaundes it: for it is to condemne him of vnkindneſſe, for thou haſt ſhewed feruent loue: of vntruth, for he hath promiſed it ſhould go well with the iuſt: of iniuſtice, for godlineſſe ſhould haue the reward due onelie to wickedneſſe.

Yea he ſhould ſeeme contrarie to himſelfe to charge thee cruellie to murder thy ſelfe, which hath commaunded all to kill none, if he ſhould will thee to prouoke that bloudie citie ſo. But the verie thing it ſelfe alſo argueth, God meant nothing leſſe then to commit thee to ſuch danger, or that thou ſhouldſt doo to the proude Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo crie againſt that citie? to make them flie, & ſo to free them from deſtruction? How ſhouldſt thou then not be found a falſe prophet and God a lier? What then? To bring them to repentance, & then to ſpare them? How ſhould not God ſo again be found vntrue, and thou his lying meſſenger? What then? To conuert them, and ſo to diſtroy them? What iuſtice were that? and how contrarie to his promiſe to *Salomon*? 2. Sam. 7. 14. Therefore it is manifeſt God meant not thou ſhouldſt go & crie ſo againſt Niniuie: but ſignified that thou wert as good, for any good may be don here, to exclaime ſo like a frantick mā againſt Niniuie, as to preach in Samaria any lōger now. Men here are ſo hardned that they contemn all, partly are ſo cloied that they loath all, the beſt part little eſteeme all that is preached: of none is the word accoūted precious, of none reuerentlie heard: and therefore thou ſhouldeſt for a time, to make the word precious, &

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to sharpen mens affections towardes it, giue ouer preaching here, and where thou wilt refresh thy selfe a while. Now here thou mayst not be idle: at Tarshish thou mayst be quiet: thou mayst at Tarsus that famous Citie, among the strangers of many countryes heare many straunge things, much delight thy self in the varietie of their manners, in the abundance of all things, with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not want shipping thither. Seeme not to make small accoũt of this kindnesse of God, defraud not thy selfe of thy graunted good.

Thus Sathan is euer crossing, tempting, entising vs when we are or should be addressing our selues to do the will of our God. So was *Moses*, *Ieremie*, *Ezechiel*, *Nehemiah*, Christ him selfe tempted being about most notable workes. What said our Sauiour to *Peter*? Sathan hath desired to sift you and wimow you as wheate, who are these whose perill Sathan so earnestly desireth? euen *Peters*, and *Iames*, and *Iohns*? No maruell, for Christ him selfe though acknowledged the sonne of God, was most fiercely assaulted of the tepter fourtie dayes, & then indeed was left, but it was onely for a season. Luke. 4.13. Therefore neuer dreame of a truce with Satha whosoeuer thou be, whatsoeuer thou art about to

Exod. 3. 11. and 4. 10.13. Ier.1.6. Ezek. 3. 14.15. Nehem.2. 19.4,2.8. 5.5.65.6. 7.10. Luke.22. 31.32. Mat.4.1. Luke. 4.13.

1.Pet.5.8. do. For the enemy, the enuious foe, the tempter, the falſe accuſer goeth about continually ſeeking whom he may deuour.

Now his manner of tempting is, firſt and moſt vſually with flattering, but yet very often with moſt terrible threatning. For whatſoeuer we do or feele, commeth from one of theſe three ſpirits, the ſpirit of Sathan, the ſpirit of God or our ſpirit. Now our own ſpirit of it ſelfe is alwayes occupied about worldly things, ſeeking delights in pleaſures, not diſquiet by threats. The ſpirit of God is gentle, louing, and meeke, not forcing, not threat-
Luk.9.23. ning. Therefore Chriſt ſaith, If any will follow me, let him denie him ſelfe & take vp his croſſe daily &c. And marke his ſpirit, he ſaith not, you ſhal follow, but you ſhall deny your ſelues, and take vp your croſſe, but if any will follow me, let him deny him ſelfe and take vp his croſſe (let him). The ſame is to be
Cant.5.2. ſeen in the Canticles, where he ſaith. Open vnto me my ſiſter, my loue, my doue, my vndefiled. For mine head is full of dew, and my lockes with the drops of the night. For whē ſhe opened not vnto him, making moſt vnmeet excuſes, though he had moſt louingly
3. prayed, and liuely vrged her to open, and ſhe
2.4. moſt vnkindly, moſt vnworthily had denied,
6. yet he went his way mildly, without any threats. But the ſpirit of Sathan takes another

ther course. For when by lying, and deceipt he cā not allure to sin, he threatēs most fearefully with sinne, grief, or losse of goods, solitarinesse, and want of pleasure, and sometime by his ministers lims of his owne likenesse, he threatneth death and earthly torments, what soeuer they may inflict vpō any. Christ saith, If you wil follow me. If you wil: but he saith, I will make ye follow me, & do as I bid you, you shall haue fire and fagot, scalding lead, & burning pitch, if you will not follow me, you shal, whether you wil or no: we wil make you to do as we commaund, saith his eldest sonne Antichrist, vsurping authoritie ouer natiōs, and inflicting torments on the Saintes of the word of God: whether such and such doctrine be true, such and such an action be cōmaunded, such and such a promise, such and such a threatning be certaine. Then secondly he fals to flat denying of it, this doctrine, these promises, these threatnings are false: this thing is not commaunded, this action is not condemned. And then comes he in with his contradiction, contrary assertions, and countermaundes. For there is no commaundemēt of God, but the deuill commaundes the contrary, and he is euer gaine-saying that which God sayth. For our God saith vnto *Adam*, If you eate of the forbidden frute, you shal surely dye: the deuill came, and he told them, first Gen. 2. 17.

Gen.3.4. 5. *it is not certaine you ſhall dye*, then you ſhall not dye, then thirdly you ſhalbe as Gods, 1.Pet.5.5. knowing good and euill. God ſaith ſubmit your ſelues one to another in brotherly loue: the deuill ſaith, firſt you neede not to abaſe your ſelues ſo much, ſecondly you ſhould not yeeld to others, then thirdly, aduaunce your ſelues, and contemne others. God ſaith, Loue Mat.22.39 thy neighbour as thy ſelfe: the deuill ſaith, firſt loue litle, and outwardly, thē, loue none but thy ſelfe, thē thirdly hate thine enemies, enuie thy betters, diſdaine thine equals, deſpiſe thine inferiours. God ſaith, labour for Iohn.6.27 the foode which periſheth not: the deuill ſaith, firſt care not much for it, then ſecondly contemne it, thē thirdly ſtirre not an inch for it. God ſaith, Forſake the world, the de- Rom.12.2 uill ſaith, firſt neglect not the world, then, 1.Iohn.3. loue the world, then thirdly giue ouer your 18. ſelues to the world, aboue al folow the world with all the luſtes thereof.

Now the meanes whereby the deuil tēpts, are arguments, fetcht ſome from the wit and reaſon of man, or from the cuſtomes of the world: ſome from the holy Scriptures either corrupted, or wrong applyed. Now in conſideration of the perſons, thē in regard of the thing it ſelfe &c. In reſpect of the perſons to whom he ſhould preach and him ſelfe, *Ionah* is here tempted, and ſo thus reaſoneth with him

him ſelfe: I haue long preached vnto the Iewes, which are the choſen people of God, and ſeeing they will not heare me, it is in vayne to preach vnto theſe Gentiles, which neuer heard of God or godlineſſe, and therefore will eſteeme my wordes the leſſe.

Thus *Ionah* is loath to looſe his labour, and puts in a doubt where he needes not, becauſe he conſidered not the great power of God in mens hearts. The Niniuites are heathen people, and therfore (ſaith *Ionah*) why ſhould I venture my ſelfe among them? for ſeeing mine owne countrymen kicke againſt my words, and cannot abide to heare the word, which commeth from the Lord to reproue ſinne, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and bloud ſtandeth ſtaggering when it ſhould do any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to do any miſchief, it neuer conſidereth the daunger, it weigheth not the following woe, yet doing good, it is vncertaine whether all will not according or euen aboue our hope ſucceede: it is more likely we ſhalbe kept ſafe: but doing euill, miſchief moſt certainly is procured: not daunger onely but loſſe of the beſt things commonly, peace of conſcience or ſpirituall graces: of ſome

bleſſings alway or at leaſt not receit of thoſe things which much would reioyce vs: for ſurely this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould go & preach vnto a ſauage heathē people that neuer heard of preaching, and that this doctrine, That there is but one onely true God, to thē who will ſerue a thouſand, and cannot abide the contrary to be ſpoken.

Deut.6.4.

If a preacher were commanded to go and preach at Rome gates, againſt Antichriſtes iuriſdiction, and the Idolatrie that is ſo ordinarily vſed in that Sinagogue of vncleanneſſe, ſeeing that is a matter, for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this preacher would go from a reaſonable quiet eſtate touching his body, to venter his life among ſuch cruell tyrants, I feare he would rather content him ſelfe with his preſent eaſe, then commit him ſelfe to ſo likely miſery.

If I go and preach vnto theſe infidels, ſaying, yet fortie dayes, and Niniuie ſhall be deſtroyed, then (ſaith *Ionah*) it may be, they will repent, and God wil haue mercy vpō thē, ſo I ſhal be coūted a falſe Prophet for my labour. And thus we regard our credit more then the glory of God, in the obedience of his wil:

and

and rather thē we would receiue any reproch by our doing (in the ſight of the world,) we rather chuſe to enter into no great actiō touching the glory of God and the good of the Church. In reſpect of the Iſraelites and him ſelfe: if I leaue mine own people & go preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpō Iſraell before all people, becauſe a Prophet is gone from thē for their obſtinacie, chuſing rather to preach vnto vncircumciſed Gentiles then vnto them, as if there were more hope of the Gentiles then of thē. So *Ionah* more feareth the childrens diſgrace then the fathers diſhonour & their deſpight then his diſpleaſure. Sathan is too well acquainted with mans nature, and ſo more certainly knowes, then we wiſely conſider that al *Adams* ſonnes are frō labor eaſely brought to loyter, more willingly from feare, & paine, to ſecuritie and pleaſure. Therefore ſeldome or neuer doth he in tempting omit this entiſement, I will be for thy eaſe, for thy delight, for thy ſecuritie. Therefore he ſayth to *Ionah* not onely, the way to Niniuie is long and daungerous, thy perſon and meſſage odious, therefore thy trauaile muſt needes be tedious, thy troubles grieuous &c. but alſo thy paſſage to Tarſhiſh is eaſie, thy ſecuritie there ſure, thy pleaſures many, thy delight great. Yea with this he aſſaulted

Christ him selfe, saying, when he had shewed him all the kingdomes of the world and the the glory of thē. All these will I giue thee, &c. And doth he not so also euermore perswade vs, this good, this gayne, this glory, this pleasure, or this prefermēt shalt thou get, if thou thus and thus deale: if you will leaue the societie, the exercises, the profession, & the cōpany of the children of God, and serue me, & worship me: preferring your couetousnesse, your pride, your lust, before the seruice of God not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to cosin for riches. Then you shall not onely be free from the reproches wherewith professours are ouerwhelmed, and the contempt wherein they are had, and the many heauie sighes which they are forced to fetch, but you shall also growe riche soone, and so be well thought of, and had in estimation, and by your wealth liue in ease with all pleasure procuring euery thing at your harts desire. Thus *Ionah* which way soeuer he looke, is tempted on euery side: tempted to sinne, but not constrayned: vrged but not compelled: for the deuill hath power to entise to sin mightily, but not enforce violence.
1.Cor.10. 13. Loe then cōforts against this crosse. Our enemies power is in our fathers hands: and our
Rom.8.34 Sauiour prayeth for vs being most glorious
in

in heauen, as he on earth in humiiitie praied for his Apoſtles, that our faith faile vs not. Luk.22.32. Behold then alſo incouragements to fight againſt his aſſaults, yet ſee a greatter. God hath giuen vs this priuiledge: this promiſe haue we: reſiſt the Deuill and he ſhall flie frō you, Iam.4.7. God hath giuen no promiſe to the Deuill, that if he perſwade he ſhall preuaile, if he vrge we ſhall yeelde: what a ſhame then is it to vs that Satan is bolder in tempting, then we are in reſiſting? is he not? O that we could truely ſay, we are as wiſe as watchfull, as thoughtful to withſtand Satans aſſaults, as he is wiſely vigilant, and more then diligent to aſſault.

But what doth *Ionah* thus as we haue heard, by Satan aſſaulted? Reſiſts he as manfullie as the deuil had ſet on him cunninglie? Alas no: *Ionah* is no ſooner diſſwaded to go to Niniuie, then he is perſwaded it were great follie, he is aſſoone reſolued as he is entiſed to go to Tarſhiſh, thinking it a chiefe point of wiſedome to ſeeke his owne eaſe, his owne pleaſure, his owne ſweete delight. One ſaid, God ſpake and it was done. Surely the deuil alſo but ſpeaketh and it is done: for Gen.1.39. he is ſuch an orator, that no man can denie him. For who can gainſay him that counſelleth as a ſpeciall frend, yea as a moſt holie Angel? For he would ſeeme to be not onely

careful both to keepe vs from danger, and the feare thereof, and to procure vs all good: but also iealous of Gods honour, fearefull lest men should despise the word, and so their
2.King.5. 22. own saluation. Therefore he made not only *Gehezi* to take a bribe, *Demas* to imbrace the
2.Tim.4. 10. world, *Iudas* to betray his master, and *Cain*
Mat.26.48 70. to kill his brother: but *Rebecca* also to perswade *Iaacob*, and *Iaacob* to be bold by lying
Gen.14.8. Gé.27.13. 14.18. to seeke for the blessing: yea the father of the faithfull to commit follie with *Ha-*
Gé.16.42. *gar*, as here *Ionah* not to goe to Ninuie, lest forsooth God should not be true of his word, as if what to mā seemeth vnlikely, that were with God impossible, & he could not be righteous vnlesse we shew our selues impious.

We haue seene some causes why Satan assaulting vs, he straight ouercoms vs: would
Ephe.6.11 14.10.19. anie see more? we haue been taught his power, mallice, watchfulnesse, and wilinesse: We haue most fit & sufficient armor ministred vnto vs: we haue a promise that resisting him
Iam.5.7. we shall make him flie from vs. Therefore surely we forget our enemie, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armourbearer humilitie. Submit your selues to God, & then resist the Deuill. But moreouer we to our owne certaine perill and paine (so corrupt

rupt are we) ioin with our enemie more readie to do his wil then Godsword. Hereof no doubt fooliſh *Balaam* asked againe & again, til God ſeeing him bent contrarie to that he had been commanded, left him vnto himſelf: & ſo *Balaã* went on in ſin ſo long, til the verie aſſe whereon he rode was conſtrained to reproue him. But would you howſoeuer Satan tẽpts, not be turned by him out of the right way? howſoeuer he fights, not be feld by him? would you haue him ſoon to forſake you ſpeedily, to flie frõ you, that is would you reſiſt him? for when we begin valiantly to fight, then forthwith he flies. Conſider then how ſhamefull a thing it is being euerie way encouraged to ſhew our ſelues moſt daſtardlie cowards. How diſhonorable to our captaine Chriſt Ieſus to yeeld the victorie to his deadly enemie? how dãgerous for our ſelues, knowing he is a moſt cruel tirant, & moſt inexorable, that moſt glorieth & ſpecially taketh pleaſure in puttiug vs to the moſt bitter pain that poſſibly he cã, & therfore hauing ouercome vs, wil for euer cõtinue vs in moſt intollerable torments: yea ſaiſt thou theſe things cõſidered would make vs couragiouſly to encoũter with Satan, & ſo ſoon to conquer him. But he coms often as a frend, as an Angel of light: how ſhall I deſcrie him, that I may defie him, and make him to flie. Num. 22. 8 19. 21.

How? here indeede is the hardneſſe: for he is a notable hypocrite, the father of hypocriſie. But thou muſt follow the counſell of Chriſt. Reue. 3. 18. Thou muſt annoint thine eies with eie-ſalue that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods will in all wiſedome and ſpirituall vnderſtanding. 1. Pet. 5. 8. and moreouer watch and be ſober. And laſtlie conſider, firſt how thy ſpirit is affected: for our owne ſpirit by nature euermore heard, if it be moued by the ſpirit of God, is ſad, ſoft and ſlow: but if it be moued by the ſpirit of Sathan, is proud, boiſterous & ſtout, then whether that which thou art indeed mooued to, be good or euil: if good that is agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the ſpirit of God howſoeuer they ſeem to proceed of our ſelues. But if it be euill, that is not agreeable with the word of God, then is it alwaies either a luſt of our corrupt nature, or a ſuggeſtion of Sathan. Wherefore it is a ſure way to ſay when we are tempted to euill, this motion is of the Deuill, for euen our corruption came of his ſuggeſtion, for the ſpirit of man is alwaies toſſed betweene theſe two contrarie ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Sathan ſeeking our condemnation: So that if anie will get the

Reue. 3. 18

Col. 1. 9.

1 Pet. 5. 8.

the victorie of Sathan, he may not be without the ſpirituall ſword, which is the word of God. Epheſ. 6. 17. Yea he muſt haue the word of God dwell in him plenteouſlie. Col 3. 17. and crie ſtill open mine eies O Lord Pſalm. 119. 18. Giue me vnderſtanding. 34. and encline mine heart vnto thy teſtimonies 36. & beware that he ſubmit himſelfe duelie, and diligentlie watch.

Thus *Ionah* tempted, hath conſented to neglect his charge, and doth he forthwith repent? No, he prepares himſelfe for his purpoſed iourney. But *Ionah* aroſe to flie into Tarſhiſh. As *Ionah* was no ſooner tempted to go to Tarſhiſh but he yeelded, ſo aſſoone as he had yeelded forthwith he to go. So *Ionah* made himſelfe a runnaway, and ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniuie ſet on the ſcore, and had no ho with them in working wickedneſſe: but ſtill filling the cup of all abhominations ran downe to hell with as much force and ſpeed as they could. So Niniuie is ſtil Niniuie, but *Ionah* is not like *Ionah*: for the Prophet is flying and ſin is crying, and ſo all falles to confuſion.

But Ionah roſe vp to flie vnto Tarſhiſh. &c.

Ionah flieth vnto Tarſhiſh before he would go to Niniuie, and euerie one is like the ſon

which ſaid he would not, before he went: &
Gē.15.25. ſo ſinne is borne firſt, as *Eſau* was borne be-
26. fore *Iacob*. Therefore if euill may compare with goodnes in particular actiōs in all mankind corrupt, euil may ſay, he is the anciēter. But aſſoon as thou perceiueſt anie euil cogitation or motion in thy ſelfe, be thou wrath with it, nip it in the head, put it to death: and then the vncleane ſpirit that hath long been ſtrōg, & with delight dwelt in thee, wil ſoon
Mat.8.31. be wearie of thy houſe, & ſay as the euil ſpirits ſaid, here is no dwelling for vs, Let vs go to yonder heard of ſwine.

But Ionah roſe vp to flie to Tarſhiſh.

Ionah was ſent to Niniuie, but he went toward Tarſhiſh. And ſo it is alwaies with vs, we are euer doing that we ſhould not do. For either we do nothing, or that which we are not commaunded, or elſe otherwiſe then we are commaunded. Somtime moſt rebelliouſly we do that which we know the L. ſtraitly forbiddeth. And as *Ionah* took Tarſhiſh for Niniuie, ſo we take the deuill for an angel, light for darknes, &c. *But Ionah roſe vp. &c.* They that ſhuld preach at Niniuie, are flying to Tarſhiſh, & though he be like a drone, yet doth he, euē the nō reſident keep his benefice faſting, feaſting himſelf: but wilt thou keep it ſtil? go & preach at Niniuie as ye haue been doubly commanded, or for ſhame bow your

priui-

priuiledge & benefice: but they ſtand ſtaggering, aſhamed to keep it, & loath to leaue it. For the ſweet morſels of *Baals* prieſts are ſo pleaſãt vnto thẽ, that they cãnot find in their hearts to leaue them, as long as they are able to keepe it. But no maruel that *Ionah* fled to Tarſhiſh when he ſhould go to Niniuie. For this is a ſtumbling vocation among men, yea reiected by the children of this world which alway kicke againſt it, ſo that if you would aſke for a painfull vocation this is it: if for a thãkles vocation, this is it: if for a contẽptible vocation, this is it. For, reprouing we are reproued; bleſſing, we are curſed; preaching peace, we make war; proclaiming libertie, we are impriſonned; do what we can, we are perſecuted; and for our worke worthie al loue, we receiue of the moſt hatred, of few, yea verie few anie more then a colde affection. Hereof it hath come to paſſe that *Moſes* and *Ieremie* called, excuſed themſelues. *Ezekiel* hauing receiued his charge, went in bitterneſſe and indignation of his ſpirit, and ſeuen daies neglected his charge, as *Ionah* here doth his: and *Moſes*, *Eliah*, & *Ieremie* at length cõplained: & (which to the beſt minds is great griefe, it is as eaſie almoſt to waſh a Blackmore white, as to conuert a ſinner, becauſe Satan is euer croſſing men, doing the wil of God, but ſpeciallie hindering the courſe of right preaching.

Exo. 3. 11. 4. 10. 13. Ier. 1. 6. Exec. 3. 14. 3. 15. Exo. 5. 22. 23. 1. King. 19 10. and 14 Ier. 20. 7.

For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the deuil is earnest to stop the way of euerie *Ionah*, lest he fulfill righteousnesse, that is, crie against Niniuie, longing, and duelie, that is, wisely and earnestlie labouring to conuert Niniuie.

But Ionah rose vp to flie vnto Tarshish from the presence of the Lord. &c.

The righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who would haue thought that such a Prophet should flie frō the Lord, yea, and that when he should do him most seruice? who counteth that no wickednesse now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example, therefore let him that thinkes he standeth, take heede lest he fall, for the way is slipperie wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be encountered and ouerthrowen, and the likelier to haue a more grieuous fall, except the Lord do mightilie vphold thee, seeing such a one cannot stand in the sight of his so mortall enemie, but by him receiueth so grieuous a fall.

Secondlie, if thou see *Ionah* flie. *Moses* mur-

murmur, *Dauid* fall to adulterie, *Salomon* to idolatry, and *Peter* to forswear his master, thē mayst thou learne not to trust to thine owne strēgth, for it is weakenesse, nor to thine owne wisedome, for it is sinfull, but seeke helpe and craue strēgth at the hands of almighty God, which giueth to euery one that asketh indifferently, & hitteth no man in the teeth, which doth not bruse the broken reed, nor quench the smoking flax, but doth rather increase our zeale then diminish it. Iames.5.5 Mat.12.20

Thirdly, iudge wisely of the fall of *Ionah*, not rashly condemning him for his fault, for although *Dauid* ioyned murther with adulterie, yet he repented, and is the deare child of God.

And he found a ship going to Tarshish.

Ionah was no sooner come to Iapho but he goes to the hauen, or meetes with mariners, and presently vnderstands of a ship not going to Niniuie but to Tarshish. As soone as he set forward to flie from God, Sathan straightwayes prepared a ship, so that tēptation and occasiō of sinne do alwayes go together. Shall *Iudas* lacke money, or *Ionah* stay for a ship? no (saith Sathan) by the mouth of his ministers, here *Iudas*, take thee money & betray thy master, and *Ionah*, here is a ship for thee, go hast thee away and flie from the presēce of the Lord. For the deuil is always a ve-

ry ſeruiceable, and pleaſant deuill to ſuch as flie from God: he can finde occaſions at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flie from God, the deuill will lend you both ſpurs, & a horſe, yea a poſt-horſe, that will carie you ſwiftly, and luſtely away vnto al vanitie & vngodly luſts. Therfore if any will aske what the deuils occupatiō is, it is to tēpt, to entiſe by all meanes, to prouoke to ſin, and then to prouide vs of the meanes to practiſe our purpoſe to cōmit, and as *Iames* ſpeaketh to bring forth ſin.

And he payed the fare thereof.

This money was caſt into the ſea, it did him as little good as if he had vtterly loſt it, it had bene good for him if he had loſt it, for it did him much harme. There are many which will ſpend & waſt they care not how much vpon cards & dice, an vnlawful game: this money alſo is caſt into the ſea, for it doth thē much more harme then they know of, it doth thē no good, it were good for thē they had not a peny to leeſe. And ſo men care not what they pay for vanities and braueries, the moſt part of which is vnprofitable, and rather hurtfull then neceſſarie for thē, but onely for the vaine vſe of the preſent time, & for ſome vaine reſpect: this alſo is caſt into the ſea, and better ſhould they be, if they had it not to lauiſh, and to their owne & many others hurt

ſo

ſo to garniſh them ſelues. Men care not what they pay for their vanities, ſo it do pleaſe their minde for the preſent, without conſideration of the end and vſe thereof, but they will giue litle or nothing to do good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meat: Shall I take my bread and my wine and the fleſh which I haue prouided for my ſhearers, and giue them vnto one, whom I know not, ſaith churliſh *Naball*? We can be content to giue any thing or do any thing to winne the world thereby, but we will giue nothing, nor do nothing, thereby to winne the kingdome of God.

Luke. 16. 21. 1. Sam. 25. 10. 11.

We haue heard *Ionah* confeſſing that he receiued a charge to go to Niniuie, but he aroſe and fled toward Tarſhiſh, and went downe to Iapho, and found a ſhip going to Tarſhiſh, and payd the fare thereof, & went downe into it, hereafter we ſhall heare, that being entred the ſhip, he went to ſleepe, and ſlept ſoundly, & being wakened he cõfeſſed not his ſinne, but ſuffered the mariners to deuiſe to find out for whoſe cauſe they were ſo troubled, and at lẽgth alſo the lots to be caſt, neuer confeſſeth it, till he was enforced to it, what needed he to rehearſe all this? had it not bin enough to haue ſaid that he left his buſineſſe vndone, he was a ſinner? No, for God would haue mẽ to know the ſtubburnnes &

diſobedience of *Ionah*, in that this thing was not done vpō the ſuddē, but vpō deliberatiō, and in no ſhort time, but in ſome continuance while he went frō Samaria to Iapho: & thence was departed, & had ſome while ſayled. In which ſpace, he had leaſure inough to haue repented, but did not. *Ionah* confeſſeth his ſinne, that he ſhould not once haue liſtened to Sathās aſſaults, or reaſons of the fleſh, and when he had liſtned he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when he had conſented, he ſhould not haue put thē in practiſe: he ſhould not haue fled towardes Iapho, and when he was come to Iapho, he ſhould not haue gone to the hauen, and when he came to the hauen, he ſhould not haue payed the fare, and when he had payed the fare, he ſhould not haue entred the ſhip; and when he was entred the ſhip, he ſhould not haue hoyſed vp the ſailes, and ſailed and gone to ſleepe. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes till it arriue euen in hell. For *Ionah* thought becauſe he came ſafe to Iapho, therfore he may go to the hauen, and becauſe he came well to the hauen, therfore he may pay the fare, & becauſe he payed the fare in peace, therefore he may take ſhipping, and becauſe he

he entred the ſhip in ſafetie, therefore he may hoyſe vp the ſayles to go; and becauſe he hoyſed vp the ſayles without danger, therefore he may go ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like linkes of a chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne and God did not puniſh me, therefore I will ſteale: I haue ſtollen, and God did not puniſh me, therefore I will kill: I haue killed and God did not puniſh me, then why may not I do what I liſt? I may do this as well as I haue done other things heretofore. But if *Ionah* had conſidered with him ſelfe that God is the Lord, who is all ſeeing and almighty, from whom nothing can be concealed, he would neuer haue taken his iourney to *Iapho*, or when he came to *Iapho* had would not haue payed the fare, or whē he had payed the fare, he would not haue entred the ſhip, or when he was gone into the ſhip, he would not haue hoyſt the ſayles, but rather would haue leapt out frō that ſhip that ſhould carrie him from his God, carying him from his duetie: but he forgets him ſelfe, thinking the creatures can hide him from the creator, which is an abſurde thing to thinke, ſeeing nothing can be hid from him. Neither would any, I ſay, not add drunkenneſſe to Heb. 4. 13.

thirſt, or heape ſinne, vpō ſinne, but ſuffer an euill thought to take place in them. If they conſidered that the iuſt Iehouah beheld thē in all their very thoughts. All thoſe that pitie *Ionah*, let them pitie them ſelues, for if we conſider our owne eſtate, we haue as many and as foule ſinnes in vs as there were in *Ionah*, yea or in Niniuie. *Ionah* confeſſeth his ſinne, that we might confeſſe. He confeſſeth it freely, he confeſſeth it fully, that he knew his maiſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which was commanded; and that not in purpoſe onely, but in deede alſo, not for an houre, but a lōg time, not in ſtruggling with his weakeneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherfore hath he written it, but to admoniſh vs narrowly to looke to our ſelues, & manfully to fight, that we may ſtād where he fell, and when we haue fallen as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commaunds.

THE FIRST SERMON OF THE PVNISHMENT OF IONAH.

Ionah.1.4.5.6.7.

4 *But the Lord ſent out a great vvind into the ſea, and there vvas a mightie tempeſt in the ſea, ſo that the ſhip vvas like to be broken.*

5 *Then the mariners vvere afrayd, and cryed euery man vnto his God, and caſt the vvares that vvere in the ſhip into the ſea, to lighten it of them: but Ionah vvas gone dovvne into the ſides of the ſhip, and layd dovvne, and vvas faſt a ſleepe.*

6 *So the ſhipmaſter came to him, and ſaid vnto him, vvhat meaneſt thou, ô ſleeper? Ariſe, & call vpõ thy God, if ſo be that God vvill thinke vpon vs, that vve perish not.*

7 *And they ſaid euery one to his fellovv, Come, and let vs caſt lots, that vve may knovv, for vvhoſe cauſe this euill is vpon vs: ſo they caſt lots, and the lot fell vpon Ionah.*



He ſinne is paſt, but the puniſhment is to come. For after diſobedience followeth wrath the heauy companion of wickednes. For although ſhe loue not ſin, yet ſhe will be alwayes where wickedneſſe is, yea alſo full of ſtrength like a Lyon, which will not be tamed.

Pſal.141. 18. Iſay.13.

He that made the windes, commaunded them, and they obey his voyce: the wind and the waters obey him, but man will not obey him. He ſaith not, that a wind aroſe, but ſaith, The Lord ſent a great wind. Therefore we ſee the cauſe of this tempeſt, and ſo of *Ionahs* puniſhmēt. The iuſt iudge of the whole world, may not ſuffer ſin vnpuniſhed, therefore he ſends: the Lord ſent out a mightie wind. Then it was not by chance, nor yet by witchcraft, for the mariners (notwithſtāding they were infidels) were not ſo groſſe as to aſcribe it vnto any ſuch cauſe, but rather thought it to be ſent from ſome reuenging power, being prouoked to indignation by ſome particular perſon amōg them, that had committed ſome hainous fact: elſe why did they caſt lots, to know him and find him out that had ſinned, and whoſe ſinne did procure the tempeſt to be ſent? Though this wynde had almoſt drowned *Ionah*, yet he ſaith, the Lord

Lord ſent it, ſo the Lord ſendeth winde to bring ſhips to land in ſafetie, and the ſame Lord ſendeth wind to drown, and breake, & ſincke other ſhips. Therefore *Iob* ſaid when he was bereft of all his ſubſtance at once, & left as poore as might be, that the Lord had taken them from him, who had firſt giuen al to him, adding alſo a thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tẽpeſt as *Iob*, and ſuch danger as *Ionah* they would ſurely ſay with *Iob*, *Bleſſed be the name of the Lord for it.* But moe it is to be feared woul ſay with *Iobs* wife, Curſe God, and die.

Pſal.107. 25.to 31.

Iob.1.21.

Iob.2.9.

And there was a great tempeſt in the ſea.

Firſt God ſpake gentlie to him, *Ariſe Ionah go to Niniuie*: then he would not go, but ſeeing wordes would not ſerue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord cauſed a mightie tempeſt to ariſe in the ſea like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commandement could not, the tempeſt might beare rule. For vnleſſe it be an imperious croſſe, we wil not yeeld: ſo headſtrong is ſinne.

Therfore it is ſaid that God ſent out a great wind, ſo that there was a mightie tempeſt,

that sin might haue the foile, and God the victorie.

He that sailes to Tarshish, or whither he is forbidden to go, would haue as good winde as he that sailes to Niniuie, or whither he is commaunded to go. But he that doth one thing for another, shall receiue one thing for another: As *Achab* did, who hoped according to the saying of 400. false Prophets to go vp and prosper, but he went vp and perished. As surely as *Ionah* thought to ariue at Tarshish, so surelie the Spaniards thought to ariue in England. But as *Ionahs* companie wondered at this tempest, so at these Spaniards destruction their fellowes at home wondered, yea were astonied, how their inuincible power could be destroied. But God is strong inough for them that kicke against him and disdaineth to be crossed of dust and Ashes.

And there was a great tempest in the sea.

The shippe went on roundlie for a time, the Prophet sleeping, the Mariners sporting, their sailes flaunting, the waters calming, the windes guiding, so merilie sinne goes on before the tempest comes. The winde blowes not yet, therefore go on yet a little, and yet a little more, but suddenlie the tempest rushes vpon them before they be

be ware of it, and tumbles them vp & down, and ſuddenlie all is like to be vndone. Hee came to the hauen, and paid the fare, and entred the ſhippe, and hoiſt vp ſailes, and went on forward, & all to flie from God, but now it appeares he fled not from him but to him. Therefore *Dauid* ſaith, if I take the morning winges and flie aloft, lo thou art there, if I go into the nethermoſt depth, thy hand will find me out: therfore whither ſhall I flie from thee? ſo that when we thinke that we flie from God, in running out of one place into another, we do but run from one hand to the other, for there is no place where Gods hand is not, and whither ſoeuer a rebellious ſinner doth runne, the hand of God will meete with him to croſſe him, and hinder his hoped for good ſucceſſe, although he ſecurelie prophecieth neuer ſo much good vnto himſelfe in his iourney. What had he offended the windes, or the waters that they bare him ſuch enmitie? The windes and the waters, and all Gods creatures are to take Gods part againſt *Ionah* or any rebellious ſinner: for though God in the beginning gaue power to mā ouer al his creatures to rule thē, yet whē man ſinneth, God giueth power and ſtrēgth to his creatures to rule and bridle mā. Therefore he that euen now was Lord ouer the waters, now the waters are lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to passe, he durst not haue beene so bolde in this enterprise. Therefore we may see that sinne hath no eies while it is on going. Tush (saith the foole) it is faire weather, yet while he goeth to the stockes.

So that the ship was like to be broken.

We haue heard of the causes, and greatnes of this tempest, the effects follow, whereby the greatnesse of it is the better expresst. First in the shippe, then in the mariners.

The ship was like to be broken.

The ship was faire, and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue indured great tempestes, & make many voiages. Yet now with one tempest, & at one voiage it was so deformed, so weakned in such a taking, that it was like to be shiue-
Prou.7.22. red in pieces: and all because *Ionah* was in it. Such strife is alwaies betwixt Gods wrath, and mans disobedience. When Gods word will not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs.

Then

Then the Mariners were afraid, and cried euerie man vnto his God, and cast the wares out that were in the ship to lighten it thereof.

The effectes of this tempest in the Mariners were two. First they were afraid, then vsed meanes to appease the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the sea almost as fishes, hauing the waters as their necessariest element, are commonlie men voide of fear, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tost almost as a cockbote, and crackt so, that it was like to be torne all to pieces, and therby were fullie perswaded it was no common or ordinarie storme, but a reuenging tẽpest for some extraordinarie cause sent out vpon them by some great power prouoked: now they are afraid, they trẽble for feare like women which shricke at euerie stir in the whirrie, & like litle children when they are frighted, lest their ship breake, or leake, and so sinke, and they loose their goods, their ship, their liues and all.

Now these nought fearing fellowes, these high stomacked men which defied daunger, are brought downe by danger, feare & quake like a yong souldier which starteth at the sound of a gun.

And cried euerie man vnto his God, and cast forth their wares into the sea. &c.

The meanes which the mariners vse to saue themselues are diuers. First they crie to their Gods, then when that appeased not the tempest, they cast out their wares, they praied. This is then a manifest signe that the heathen acknowledge there is a diuine power seeing and gouerning the whole world: for they would not haue praied at all, but that they were conuinced, there was a God who beheld the affaires of men, and could in extremest daunger deliuer whom he would. Nature conuinced them, the works of God made them to acknowledge it. For in man though the lampes be wasted since *Adam* consulted with the Deuill to be a god: yet there is some little light left, which dwelleth in darknesse like a sparke hid in the ashes: whereby the statelie and most glorious frame of the world, with all the wonderful varietie, of the singular effectes of all the excellent creatures therein considered, man can not but acknowledge ther is a God.

Yea, his mightie power the blinded Gen-

tiles ſaw ſo expreſſie in all the creatures, that they imagined it to be impoſſible for one God to work thē all: therfore they thought that there were diuers gods as there were diuerſe ſeaſons, diuerſe nations, diuerſe trades, diuerſe languages, diuerſe and ſundrie kinds of all thinges: and ſo diuerſe nations worſhipped diuerſe gods. When the wicked ſee that all their inuentions will not bring their enterpriſes to paſſe according to their mind, but they are in extremitie, and like to be caſt away for want of ſuccour, then they flie vnto God being driuen by compulſion as a beare vnto a ſtake, & they crouch & kneele, and make great ſhewes outwardlie, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceaue him by their hypocriſie.

Euerie one vnto his God.

This ſheweth that they were of diuerſe nations, for among the Gentils euerie natiō had a ſeuerall god to worſhip. *Chamos* was the god of the Moabites, & *Beelzebub* the god of the Ebronits, *Dagon* the god of ꝑ Philiſtines, & the Epheſians worſhipped *Diana*. In our neceſſitie we flie euery one vnto his god: that is, in the time of neceſſitie euerie one doth flie for helpe & eaſe vnto that which moſt feedeth his owne humour, or beſt pleaſeth him, that wherein hee repoſeth moſte

1 Sam. 5. 5. Act. 19. 35.

confidence, perſwading themſelues of ſufficient reliefe frō that: ſome run to their coffers, thinking that there it is that is able to procure eaſe from any troubles: other ſome run to their delights and wanton ſports, ſuppoſing that there is no trouble ſo great, but they will cauſe them to forget it: ſome to their glorious attires and coſtly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes pleaſing their ſight: ſome to their daintie meates, and ſome to their ſoft beddes, and eaſie ſtandings, hoping by thoſe to feele reliefe. In ſickneſſe we crie, come phiſicke help me: in heauineſſe we call come muſicke cheare mee: in warres we ſound come ſouldiers ſuccour me: in quarrels we ſay, come law defend me. Euermore leauing the Creator, which is all goodneſſe, and powerfull in himſelfe, running to the creature, which hath no goodnes nor power, ſaue that they receiue from him: neither by their goodneſſe can do vs good, but by his bleſſing.

And cried euerie man vnto his God.

They did well in that they praied, but they praied not wel, for they praied euerie mā vnto his god, that is, vnto fained gods, gods in name but not in nature, and gods they were, as could not helpe ſo much as themſelues.

Euerie

Euery one to his God.

Euery of these mariners did now in their extremities call vpon his god, euery one vpon that god which he thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being Idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not bene wonderfull ouer all his workes. They prayed much like the Papistes, which in extremitie cry out, some to one saint, some to an other, some to Saints of this place, others to Saints of that place, thinking as these mariners did, if one will not helpe another will. Psal. 144. 15.

They cryed &c.

They prayed, and their prayers did beate the skye, though they could not lay the tempest. They were not as many of vs be, when we pray vnto God, without a sense of their daunger, or without great desire to obteine their requests. What an hypocrisie is this that is common among vs, to haue vehemēt speeches, and lowd cryes, and long prayers without liuely affection within?

They cryed.

Here is a distinction of crying to be obserued: The righteous cry, and as well when

they are in prosperitie, as when they be in calamitie, though many nothing so feruently: but the vngodly then onely, whē hand the of God is vpon them, and then also like beares without their pray, alwayes much doubting, sometimes despairing of helpe although they cry for it. And therfore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidēce in God, they do but cry in vaine. Let not the wauering minded man thincke to receiue any good of the Lord.

Iam.2.7.

And cast the wares that were in the ship, into the sea.

Here is the second meanes, which they vsed to helpe them selues. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby. For though many will venter their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest or lighten their ship, but it was sinne that procured daunger, and being cast away would haue saued all. Which being retained the tempest abateth not, the ship is nothing the safer though it be lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paule* saith, though I cast my life into the fire if I haue no charitie,

Psal.66.18
1.Cor.13.3.

titie, if I retaine malice in my heart, it profiteth me nothing, if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts it profiteth nothing, though they part with all that they haue, and bestow it vpon neuer so good actions, they do but as the mariners did cast all away, their desire nothing satisfied. For though they thinke them selues beneficiall to the poore thereby, and hope for a reward therefore, yet God will accept of them but as hypocrites, he will none of their oblations, he abhorreth their very prayers, *Prou.* 15. 8. vntill they haue humbled them selues and reformed their own hearts before him frō such vncleannes. Cast away sinne or thou casteſt away all.

They cast out the wares into the sea.

They would fayne haue layed the tempest, that thus readily leese the wares, and cast out their very tackling into the sea, but the sea will not be satisfied, the waters must wash the sinner, or there is no safetie, nay the daunger is greater, the sea continually more and more troublesome vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the windes are calme, and the sea ceasseth frō her raging, ô that iustice were executed, & he that troubled the ship were in Ionah. 1. 11. 15.

the sea. He that troubleth, not he that against all reason is thought to trouble. Then should all be safe, yea peraduenture *Ionah* too.

And they cast the wares that were in the ship into the sea.

Obserue here that oftetimes many are punished for one mans sin, as all the host of Israell were punished for the sinne of *Achan*, and here all the mariners and owners of ship or wares for *Ionahs* sin, &c. To the end that men may learne thereby to admonish one another when they see them do amisse, with loue: and not to say with *Cain*, am I the keeper of my brother? for he that is not carefull to keepe his brother from sinne, is not carefull to keepe him selfe either from sinne, or frō sorrow: therefore let vs take heede that a wicked one be not found amongest vs vnadmonished. I would there were not many worse then *Ionah* amongest vs. Will you know what I thinke of you? I thinke you are worse then Infidels, Turkes, or Pagans, that in this wonderfull yeare of wonderfull mercies, are not thankefull, beleeue not in God, trust not in him, glorifie not his name: but like *Phoraos* sorcerers, who seeing the great workes of God which *Moses* expressed, passing their skill, cōfessed saying, *Surely this is the finger of God*: for you confesse that it is the great worke of God (as you must needs,) but where are the frutes it hath brought

Ios. 7. 5. 12 Many punished for ones sin, therefore suffer sin in none.

cGn. 4. 9.

Exod. 8. 19.

forth in you? The Captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mightie tempest vpō thē, and after that they escaped our handes, the Lord stretched out his mightie arme against them, and *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, and made full accompt to possesse. Further, herein we may note, that extremitie is Gods oportunitie: for when the wind had almost ouerturned all, and the waters had almost drowned all, and destruction had almost deuoured all, then, and not afore, was Gods oportunitie, to set forth his glory. First they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the ship of them, which order is necessarie to be vsed of all Christians in their necessitie: first to seeke for ayde and assistance at the handes of God, and then to vse all such good meanes to helpe themselues, as God shall enable them too, trusting that of his goodnesse he will blesse their endeuors, else may they go ouer all the world to seeke helpe and haue none, for there is no other way. God in deede is the last refuge, but he is also the first refuge which is to be sought vnto: For he will haue vs to acknowledge that man liueth

Mans extremitie, Gods oportunity.

In necessitie first pray, then vse lawful meanes.

not by bread onely: and a horſe is but a vaine thing to ſaue a man, and except the Lord keepe the Citie, the watchman waketh but in vayne, no meanes can helpe without his bleſſing. But then he will not haue vs careleſſe & negligent to vſe lawfull meanes: For he neuer or very ſeldome worketh without meanes, when the meanes may be vſed by vs. Daunger then we haue ſeene made them to feare, but feare aſtoniſhed them not, but gathered their wits together, for they vſed meanes with wiſedome to ſaue them ſelues. But when the Lord ſendeth calamitie vpon many of the vngodly, they haue ſo guiltie a conſcience, that whileſt they feele the great hand of God, they are euen diſtracted of their wits, and made as it were ſenſleſſe, that they know not what they do: yea when trouble comes, it makes thē like a heedles bee, which buzzeth about ſhe knowes not whither, or like the ſwallow, which by cōpulſion of the wind, flieth backward & forward til it fal into the ſea, or like *Cain* whoſe head was fraught with feares, ſo that he knew not whither to go doubting to be ſlaine of euery one whom he ſaw. But whatſoeuer befalleth the child of God, he hath euer matter of conſolation & ſome moderation of mind to beare it withall, expecting a ioyful iſſue of all. Therfore bleſſed is he that hath the Lord for his.

Gen. 4.

But Ionah was gone down into the ſides of the

ship, and layd downe, and was fast a sleepe.

They prayd vnto their gods, & their gods were now deaf whiles they were tossed, & *Ionah* is gone to sleepe, whē he should haue bin better occupied: we come hither to heare the word, & here we fall a sleepe, but it were far better we were away, for we sleepe when we should heare, & so we sleeping sin, & sleepe in sin: therfore let thē now giue eare that are a sleep. For we are come to *Ionahs* sleeping, not that we shuld sleep with him, but by his sleeping to be warned of our securitie, & we shal see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted to declare the occasiō of the shipmasters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sin, for as much as though the mariners cried for feare, & cast out their goods, nay the very senseles ship seemed to feele the anger of God, & to cry it to *Ionah* by rolling and cracking, yet *Ionah* was not once moued thereat, but lay stil fast a sleep. So by *Ionah* his sleeping we see the nature of al the sons of *Adā*, whē they listen to the serpēt, they are like chāgelings, they are cast into a dead sleep. For when they forget God and his word, and bid conscience adiew, they sleepe in sin, and that to death like one sicke of the lethargie.

Ionah signifieth a doue, *Ionah* therefore was now indeed *Ionah*, I meane, like the doue

which Noah sent forth of the Arke. For as the doue being gone out of the Arke could finde no rest for the sole of her foote till she returned into the Arke againe: so when Ionah rose vp from the presence of the Lord, he could finde no rest for his minde, neither by sea nor land, vntill he returnd againe vnto the Lord. For the cause of Ionahs going downe to sleepe, was it seemeth to ease his mind, for it was disquieted, he felt it grieuously troubled; the conscience of his sinne tormented it. Therefore now, ô that Ionah could sleepe till the tempest were past, but it will not be, for the tempest is sent purposely to waken him.

And he was fast a sleepe.

See how little Ionah is ashamed of his sin: all the world smarted for it, and yet he sleepes, as if he should say, neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the wares casting, nor the mariners crying, with all the stirre, should moue him, waken him from his sleepe, or raise him from his sinne. Now Ionah might say, I was a sleepe, and all might haue perished for me, if one God had not helpe more then all the rest, for Ionah slept, but God waked, and called to the windes and the waters saying, tosse him, but you shall not drowne him: feare him, but you shall not kill

Ionah sleeps whils all else stirre.

kill him: whip him, & when you haue whipt him, send him to me, that I may send him to Niniuie. *Ionah* was fast a sleepe, when the windes ouer him were blowing, the water vnder him tossing, the ship about him reeling, the mariners by him crying, the wares in ouerboord casting. In al this stur *Ionah* felt nothing, but sleept as if there were no stirring. Yet we go far beyõd *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth to quake vnder vs, the water to ouerflow the land about vs, the fire to cõsume all that we haue before vs, the aire with cold readie to kill vs, and all things in an vprore round about against vs, thereby alwaies crossing vs one way or other, and all to put vs in mind of our dutie, the neglect wherof is the cause of al these troubles which the Lord doth send vs: but we sleepe more deadly then *Ionah* in our negligence, voide of feeling, because we consider not what we haue done, we looke not backe on our sin: yet euerie crosse should cause vs to examin our selues throughlie, and leaue no sin vnviewed, that we might truely feele our wickednesse, and so duly repent it, and soon find release of our miseries: therefore if we sleepe still and will not be wakened, God will deale more roughly with vs then he did with *Ionah*,

for the Lord caused a whall to swallow him, and afterward to cast him vp againe, but we shalbe swallowed of that serpent which neuer restoreth againe.

He should haue beene their teacher if he had not been a sleepe, he should haue taught them to pray aright if he had had anie good feeling in him. But all this while we read not that *Ionah* once condemned his thoughts, not so much as once said in himselfe, *Ionah* take heede what thou doest, thou knowest how GOD may handle thee vpon the waters; though thou flie, he cã ouertake thee, though thou hide thy selfe, he wil finde thee out, though thou giue thy selfe to sleepe, he will giue thee no rest, &c. awake thee to thy greater woe. How should we be strong if a Prophet, and such a Prophet as was the figure of Christ could not withstand this one temptation, but suffred himselfe to be led away so far, that when he should runne, he lay still, and when he should crie, he held his peace, & whẽ he should zealously bestir himselfe, he is fast a sleepe.

In Ionahs sleepe two things.

In *Ionah* his sleeping we obserue 2. thinges: The first is, that when we thinke our selues most at rest, then we are in greatest danger: when shipwracke is most likelie then *Ionah* is a sleepe, when *Herod* is vaunting, then he is stricken, whẽ *Nebuchadnezzar* is in his greatest

1 Most secure in greatest danger. Act. 12. 21. 22. Dan. 4. 27. 30.

teſt pride, then he is turned out, when *Balthazar* is banqueting, the hand writ his condemnation, when the rich man ſaith vnto his ſoule, thou haſt enough, then his ſoule is taken from him, when the Philiſtines are ſporting, then the roof is falling, ſo deſtruction ouertaketh ſinners whē they leaſt thinke of it, like a Leopard which is taken while he sleepeth, or a bird whē ſhe ſingeth, therefore ſuſpect thy pleaſures like a baite.

Dan. 5. 4. 5
Luke. 12. 19. 20.
Iudg. 16. 25. 30.
Suddenly deſtroied.

2

The ſecōd note is the nature of ſin, which is here expreſſed (while it is a doing) to be not bitter, but ſweete, not painfull, but pleaſant, like a harlot which ſheweth nothing but her brauerie, & bewtie. *Adā* ſwallowed the forbidden frute with pleaſure, *Gehezie* lied for gold with gladnes, *Noah* drank his wine with mirth, *Dauid* cōmitted whoredome with delight: ſo ſinners go on merilie, till wrath ouertakes thē at vnwares, like the foole, I will ſit a litle longer, & fold my hands together a litle, yet a litle, & a litle longer, till pouertie comas an armed mā, & Gods iuſt iudgemēts as the whirlewind ſuddenlie vnreſiſtable: thē though thou hadſt gottē gold with *Gehezie*, or honours with *Hamā*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an aſſurance of thine owne ſaluatiō, If ſin be ſtill pleaſant, if it be not bitter in thy bellie, though it be ſweete in thy

Sin pleaſāt whiles it is in doing.
2. King. 5. 27. 30. Gehezies briberie.
Gen. 9. 21. Noahes wine.
Dauids adulterie. 2. Sam. 11. 4.
Pro. 10. 24. 33.

mouth deceiue not thy selfe, beleeue God: thy hope is but doubting, thy strongest cõfidence but a vaine trust.

Then the ship-master came vnto him and said, what meanest thou O sleeper? arise, and call vpon thy God.

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the shipmaster wakens him. The mariners may do him more good then the tempest. Whom sinne should waken, peril cannot waken, the winds are not loud enough, nor the waters rough enough, therefore the shipmaster must waken him, else all shall be endangered. If the windes will not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

A Prophet wakened by a Pagã.

Now marke who is a sleep, and who wakens him, *Ionah* is a sleep, and the mariners waken him, an Israelite an infidell: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his dutie by a mariner? this is a shame for *Ionah*, that he which had taught Princes, should now be taught his dutie by mariners, he that long hath and should still waken others, needes oftentimes to be wakened by others, and he

So God often shames his seruãts

that

that should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruantes, and doth vexe them with a fooli sh nation, as he reprooued *Abraham* by *Abimelech*, and *Balaam* by an asse. Gen.20.9. Num.22.28.

Now one might aske *Ionah*, saying, why didst thou write that thou fledst from God, or that when thou hadst most need to pray thou didst sleepe? If thou hadst not thus laid open thine owne shame, thou mightest haue been reckened as one of the best Prophets, therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience, for as *Paul* saith, whatsoeuer is written, is written for our instruction, and *Ionah* would neuer haue written it, had it not beene for our sakes. If he hath done thus much for vs, which way shall we requite him? That which he would haue vs do for him is this, to be warned by him, to suppresse all euill motions, not suffering them to take effect as he did.

What meanest thou O sleeper? arise.

As if they should say, O retchlesse, altogether careless, quite senseless man, art thou dead that thou wakest not, or benumd that thou feelest not, or deafe that thou hearest nothing, or carest thou not whether thou liue or die? haue not the windes nor waters

raging, nor our lowde cries, so long thundring wakened thee? canst thou sleepe al this stur? do not our troubles, nor labors, nor losses, nor the common danger moue thee? what meanest thou? why dost thou not come and labour with vs in this dangerous time? is this a time to sleepe in, when we are all in peril of our liues? shal we crie, and thou hold thy peace? shall we labour and thou rest? shall we cast away all our goods and thou lie sleeping caring for nothing? this is no time to sleepe, it is a time to pray vnto thy God for his assistance, & to vse the meanes that may saue our liues, vp, arise help what thou canst. *Ionah* hearing this did not snap like som currish dogs, & bite him that wakened him: neither did he, as in publike dangers most are wont, yet stil deuising with himselfe, to shift for himselfe, neglecting others, but he ariseth, he thanketh him that waked him.

Against sleepers.

Many of you come to hear the word, & here you fall a sleep whē you haue most neede to be waking, but I am glad I haue now gotten a text to waken you, for now I can not reade my text, but I must say, what meanest thou ô sleeper? arise: but I pray you, haue not I wakened you, & yet you sleepe againe? If you marke not what is said vnto you, you are a sleepe though your eies be open: but if you were as wise as *Ionah*, you would not sleepe here

here in the sight of all the people, but would rather get you to sleep in some corner, for *Ionah* wēt vnder the hatches to sleep, & would not sleepe in the sight of the mariners. If you were as wise as *Ionah*, you would thāk him yᵗ wakened you, as no doubt *Ionah* did. *Salomon* saith, that he which reproueth, shal haue more fauour of a wise mā, then he which flattereth. The L. Iesus saith, wobe vnto that seruāt, that whē his master cōmeth he shal find sleeping: canst thou not watch one houre, saith he to *Peter*? cā you not wake while I speak to you? You all would be found in the church when the L. commeth, but you would not be foūd sleeping in the church, you are watched (I see you not below) & none of you can steal a nap & not be spied, but when your eies be most shut and see least, then most eies be vpō you, and I can aswel stand in this pulpit vnseene, as you can sit and sleepe there & not be espied. I maruel how you cā sleepe hauing so manie eies looking on you, so manie clamors in your eares, & God himselfe speaking vnto you. Shall I continue iogging till you be wakened? how long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long and can not conuert you from your sleeping? What would you do if I read some Homilies vnto you, whereas you can-

Prou. 28. 23. Luk. 12. 37 45. 46. Mar. 14. 37

not wake, while I preach vnto you & speak against you? If you should see a traitor sleepe vpon the hurdle, or if you should see men sleep with meat in their mouthes, would you not maruel? yet euen so do you while I denounce the great iudgemẽts of God against you, and while I am feeding some of you, you fall a sleep, & so I preach in vaine. There is a countrey wherof it is said, that it is night with them, when it is day with vs, I thinke that countrey be here, for how manie are here that haue lost their eies and their eares since they came hither? If all of you were, as many of you be (I meane a sleepe) the strangers which come hither to heare, would thinke that you were all dead, and that I preached your funerall sermon, therefore for shame leaue your sleeping. What meanest thou, O sleeper? arise, sleepe no more, and I wil waken you no more.

Arise and call vpon thy God, if so be he will thinke vpon vs, that we perish not.

This is the meanes which they vse: *Ionah* being wakened to appease the tempest, now that they see they cannot themselues allay the windes nor assuage the waters, they desire, they exhort *Ionah* to trie what he can do by calling vpon his God. *Arise cal vpon thy God, if so be he will thinke vpon vs that we perish not.*

After

After that the ſhip-maiſter had wakened *Ionah*, he bids him call vpon his God, as if he had ſaid, watch and pray, he ſpeakes like a Saint, yet he is an infidell, he ſayd not, call vpon our Gods, but call vpō thy God. The ſhip-maiſter would not call him his God, but (ſaith he) call vpon thy God, and it may be he will helpe vs: but if he had ſayd, call vpon our God, when he ſayd call vpon thy God, and if he had ſaid he will helpe vs, when he ſayd if ſo be he will helpe vs, then he had ſhewed ſome ſparke of faith. Becauſe he wanted helpe and comfort, he bids him riſe, and becauſe he was fearefull, he bids him pray: it may be (ſaith he) he will thinke vpon vs, that we periſh not, as if he had ſayd, *Ionah*, we know that thou haſt a God as well as we, and therefore we ſay call vpon thy God, for now euery god is to be tryed, therefore if euer thou didſt pray in thy life, fall to it now. Thus Sathā leads men a blind way with zeale in hope of ſome reliefe being in trouble. They called vpō them for helpe, which were neither willing to aſſiſt thē, nor able to heare them: and when they perceaued by wofull experience that there was no kinde of ſuccour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, and to place in ſtead thereof doubtfulneſſe and infi-

delitie. Thus Sathan will be sure to loose nothing by his bargaine any way. *Ionah* (say they) call vpon thy God, for if he can not helpe vs, we are all vndone and lost, for we haue called vpon all our gods, we haue laboured hard to mend our state, we haue cast away our goods to lighten the ship, but all in vayne, for we are no whit the bet-
Luke.8. 43 ter, like the woman which had spent all her substance about Phisicke, yet all could not helpe her till Christ came. So the Papists while they are well, they pray vnto euery Saint, and Angell for succour against the troublesome times, but in extremitie or at the point of death none of them can helpe, so that then they are fayne to flye vnto God or be destitute, as like Idolaters as one fly is like an other: they are like the heathen which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest, some hold on the one, and some on the other. Some say if *Iohn* be with me, I care not for all the pettigods, because I hold him chief: so an other saith, if *S Gabriell* be with me, I care not for the rest: and some raise great disputations whether this Saint, or that Saint, this Angell, or that Angell be better, whether our Lady of Bullen, or our Lady of Rome be sureſt; whether *S. Iames* of Callis, or *S. Iames* of Compostella be strōgest: and so like beggers which run from

doore

doore to doore, they run from one Saint to another. If one god will not helpe, another will thinke these: as though the gods were contrary one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes and another heales.

Call vpon thy God.

They bid him call vpon his God before they knew him, but the faithfull would not worship a false god though they may be helped by him. By the exãple of these mariners, if they thought that their god was the true god, and why else did they worship him? we may learne the substance of euery temptation that doth vndermine vs, namely that it will bid vs do this euill that good may may come of it: marke when soeuer thou art motioned to euill, if it do not promise thee some goodnesse to come of it. But the seruaunts of God ought not to do that which is euill, though they were sure to gaine all things that can be wished by so doing; for they haue learned their lesson, & how to answer Sathã at such times: why temptest thou me Sathan? for it is written, thou must not do euill that good may come of it: and this is the armor called *Scriptũ est*, wherewith the Lord ouercame the deuill in the wildernesse.

Infidels desire the faithful to pray for them.

Sinne alwayes promiseth good.

Rom. 3. 8.

Here also we may see the difference betweene the faithfull and infidels. *For call vpō thy God*, saith the ship-maister and the rest.

The truly faithfull desire not infidels to pray for them.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners pray to your gods in my behalfe. And this is also manifest that a Papist will say vnto a zealous Protestant, and one that liues well, pray for me, but a Protestant, if he be any thing zealous, will not say vnto a Papist pray thou for me, knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, & therefore their prayers are abhominable in the sight of God, & therfore they wil not bid thē do it, because they will not do euill to the intent that good may come of it. Whereby it is manifest that our Religiō is the true Religiō, our aduersaries thē selues being iudges. And so *Pharao* sayd to *Moses* pray for me, but *Moses* said not to *Pharao* pray thou for me. *Saul* said to *Samuell* pray for me: but *Samuell* said not to *Saul* pray thou for me, therefore the mariners had neede of *Ionah* to pray for thē, but *Ionah* hath no need of ignorāt idolaters to pray for him. And why should not all pray to *Ionah*s God, & *Pharao* pray to *Moses* God, seeing God hath said call vpon me in trouble & I will heare thee? *Call vpon thy God* (say they) Whē they had cried, & saw no help, they

Exod. 8. 28. &c. Pharao desireth Moses, Moses not Pharao.

1. Sam. 15. 25.

they diſtruſted their gods, they thought they would not help, indeed they could not. Therfore they ran to another whō they knew not, hoping to be helped by him, becauſe they thought ſome God there was that could do it: ſo the Papiſts run frō one god to another, frō *S. Dominicke* to *S. Francis*, and why ſhould they run frō *S. Dominicke* to *S. Frācis*, but that they miſtruſted *S. Dominicke*? they thinke he will not heare them, and ſo they go forward, but in the end the vnknowē God is thought to be the beſt: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught thē all one prayer vnto one onely God, and to waite ſtill vpon him, praying ſtill with aſſurance he will be a helpe in due time.

If peraduenture he will thinke vpon vs that we periſh not.

This iff, perhaps, and peraduenture coſt *Adam* Paradiſe: God ſayd to *Adam*, if thou doeſt eate of this tree, thou ſhalt ſurely dye, then *Euah* reported theſe wordes thus: leſt peraduēture we dye, the Serpēt ſeeing her in ſuch a minde, ſo careleſſe or forgetfull of the commaundement, he came and quite changed the matter and ſayd, you ſhall not dye. Thus ſinne creeps vpon vs while doubtfulneſſe remaineth in vs: ſo God ſaith you ſhalbe ſaued, the trembling fleſh ſaith peraduenture I ſhall, &c. then commeth Sathan, and he

The sinners faith.

saith thou shalt dye. So that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peraduenture yea peraduenture no: if you will aske me, whereupon this faith is grounded, it is vpon ifs, and ands: this is the faith of the vngodly, to say, if so be God will helpe vs, for they can not assure them selues of any helpe. But we may not doubt of our God & say, it may be, or if peraduenture: for we may freely pray to our God with confidēce, and may say, our God and the God of *Ionah* will surely helpe vs, and hath helped vs. But yet let vs know that we haue sinned like infidels, and do deserue to be punished like the Egyptians.

If so be he will &c.

This *if* commeth in, like a little leauen which sowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, and this same litle thiefe hath stolen away all the Papistes faith. Therefore with them, wickednesse lyeth sicke in bed, & calleth to euery one that cōmeth by, cal vpon thy god & pray for me, if so be he will looke vpon vs and helpe vs, and so their hope whē the tempest cōmeth, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble, he thought vpon vs and layd the tem-

tempest when our enemies called vpon their gods, Saints, and Angels. But what do we meane beloued, when mercy is come, to send for iudgement? for though we be saued with Israell, we deserue to be plagued with *Pharao*, because we are not thankfull for this, namely that the Lord hath thought vpon vs in our distresse, for he trauelleth with mercy, and laboureth till he be deliuered, he goeth loden like a bee but wants a hiue.

There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a merciful hand, a hand lode with liberalitie, full of gracious gifts, therefore let vs stretch foorth the good hand to receiue it, thankfully to embrace it, cheerefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer: for who so commeth with this hand shall be filled, and who so commeth without it, shall go emptie away, because they haue despised the wayes of God: for when I instructed the, they would not heare, and what I taught the they would not learne saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his daunger, and partly with the horrour for his sinne, partly for the feare of the deserued, Pro. 1. 24. 25.

and thus threatned drowning, and other punishments, without question was grieuously vexed. For he could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes as though it would ouerturne all, the waters roare as though they would drowne all, the ship tumbles as though she were wearie of all, and albeit the mariners had cryed, and cast out the wares as though they would loose all, yet the tempest rageth stil, their daunger is greater then euer.

Wherfore now one might wel haue said to Sathã, Sathan thou perswadest him to flie frõ his defence for his safetie, & madest him beleeue that he should come safe to Tarshish, & there liue at libertie, and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in his greatest daunger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the daunger thus threatned, due to rebelliõ: yea seekest also to drown him, and that also in hell, howsoeuer thou pretendedst a desire to preserue him from trouble and procure him many pleasures with much securitie: ô most wretched and deceiptfull lyer, he that trusteth his enemie; and he that

that beleeueth thee ſhall euer be deceaued: And now might *Ionah* ſay, beware by me, for thus hath the tempter deceaued me, he hath allured me with flattering fantaſies, and perſwaded me, that it was but an eaſie thing to flie from the preſence of the Lord, that ſeeth alwaies all things, and from whom no man, no nor ſecret lurking in any mans heart can be hid, but all are alwaies in his preſence. He made me beleeue that light could be brought out of darkneſſe, that good may come of euill, for he aſſured me, that if I would ſet forth toward Tarſhiſh, I ſhould not onely ſhun the preſence of the Lord, but ſhould liue at eaſe like one vnknowen, both for my vocation and alſo for my behauiour in the execution thereof, and ſo I might creepe into a familiaritie with theſe people, and enioy the benefite of their ſocietie. Otherwiſe if I went to Niniuie as the Lord commanded, they would hate and perſecute me, yea and ſo I ſhould end my life in miſerie, both becauſe they being Gentiles and I a Iew, they cannot abide me, for the one holdeth the other in contempt: and alſo becauſe of my meſſage, namely a prophecie of deſtruction, grounded vpon a reproofe of their vile and ſinful pleaſures. Which meſſage, Sathan perſwaded me that it would be ſo hainouſlie taken, that no death nor torment that they

Pro.15.11
Ier.23.24.

could deuiſe for me, would be thought ſufficient, & ſo I ſhould be ſure neuer to eſcape their handes aliue if I went: as though the eternall and moſt glorious God which ſent me thither were not able to defend me from all euill when I came thither, as well as he did *Daniel* in the den of Lions, and Chriſt in the wilderneſſe among the ſauage beaſts. And when Sathan had thus perſwaded me, I beleeued him, & ſo tooke my iourney to flie from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubburneſſe and diſobedience of my heart, and therefore followeth me with great diſpleaſure: he hath ſent out this tempeſt vpon the ſea whereby we are all like to be ouerwhelmed, & ſo near as we are to the water, ſo neare we are to death by all likelihood.

THE SECOND SERMON OF THE PVNISHMENT OF IONAH.

Ionah.1.7.

Afterwvard they ſaid euerie one to his fellowve, come and let vs caſt lots, that vve may knowv for vvhoſe cauſe this euill is vpon vs. So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another mean which the mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt they conſult and conſent to caſt lots. The tẽpeſt was ſo ſtrange, that they concluded with themſelues it was the reuenging power of ſome angrie God for the ſin of ſome notorious wretch that was amongſt them.

Seeing therefore, neither they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was that sinner: they take counsel, and agree to find him out by lots. Wherein let vs obserue first, neuer a one of them is of *Danids* spirit, who when he saw the people plagued said, Lord it is I. Euerie man excuseth himselfe: for euerie man would extenuate his owne sinne and diminish it, and euerie one thinketh his sin salued when he hath excused himselfe. Let *Adam* be his owne iudge and he will say, the woman tempted him to sin, and let the woman be her owne iudge, and she wil say, yonder serpent perswaded her to it. Let euerie one be his owne iudge, and there will be such posting off of sinne, that neuer a one wil be found guiltie. There is none that will be so impudent as to say he hath no sinne at all, yet few that will freely confesse they haue grieuously sinned. Therefore these here say euerie man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners vnlesse they be openly detected of some notable & hainous crime. If they be dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboth, sleepers at church, and such like, they be not thought sinners: these actions are coũted no sinnes, but rather recrea-

recreations. For the multitude count none ſinners vnleſſe they be theeues, traitors, open and groſſe idolaters, and takē with ſuch like capitall crimes: no nor theſe neither were it not for feare of the law: as none among the Iewes, but publicanes were counted ſinners, all the reſt were good fellowes, and iuſt men.

The papiſtes ſay ſome thoughts, affectiōs, wordes and outward actions, not agreeing with the law of God, are eaſilie waſht away with a little holie water, &c. they are not deadlie, they deſerue not the wrath of God, they are but veniall. Did you euer read of theſe venial ſinnes in the ſcripture? But think you they haue nothing but Scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obſerued, theſe veniall ſinnes are ſoone pardoned, and they haue a Pope that can forgiue anie ſinnes. Thus they leſſen ſinnes, thus they abate the price of ſins, and they can buy out ſins with money, or redeeme them with maſſes, and by a litle ſhort penance, purchaſe a large and long pardon.

And as the mariners euerie man thought he was no great ſinner: ſo *Ionah* thought with himſelfe, though I be a great ſinner, yet am I not ſo grieuous a ſinner as theſe idolatrous heathens: or, if he throughlie condemned himſelf, yet vnwilling to be known ſuch

a rebel, he thought, it may be, it is most likely, they are many, I but one, peraduenture therfore the lot will not fall vpon me, like a thief which notwithstanding in his own heart he acknowledge himselfe guiltie of that wherwithall he is charged, yet will not confesse vntill the matter be throughly sifted, and so cleerely prooued to his owne face in such sort that he cannot for shame though with shame he confesse, denie it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue bin known the man, and the mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome amongest the mariners: but the tempest was so wonderful that it made them seriouslie to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of GOD: by the falling of the lot, he reuealeth the truth.

Pro.16.33.

These like worldlinges neuer confesse GOD, but when he commeth in a tempest: they will not see his mercie vntill his iustice appeare: they will not acknowledge Gods gouernment before he bring on them

them some iudgement: like *Pharaohs* sorcerers, who confessed not Gods maiestie while they liued at ease, but when the Lord plagued them, then cried out: This is the finger of God. Exod. 5.2. Exo. 8.19.

Let vs cast lottes that we may know for whose cause this euill is vpon vs.

Why? what are they the better when they know him? what would they do with him on whom the lot should fal? Surelie they supposing or rather clearlie seeing this tempest to be sent from some wrathfull power, and that for some one mans sin amongest them: they determined hauing found him to sacrifice him vnto the God that was so offended by him. God turneth euill into good, but the Deuill turneth good vnto euill.

The Gentiles had a custome in the time of common plague to sacrifice one for the rest. This custome they tooke by imitation of the Iewes in offering beastes, and of *Abraham* in offering his sonne: the deuill that father of lies, and scholemaster of all mischiefe, teaching them. So the deuill tooke aduantage to do euill, by the seruice of God, in mouing the Gentiles to worke abhomination by offering men imitating the Iewes commaunded sacrifices.

But if they had rightly known the true God,

they would haue taken their sinnes by the throat, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to preuēt the tempest before it came, as they be diligent to allay the tempest when it may not be laid. We ouertaken with Gods iust iudgementes are verie carefull alwaies to vse all meanes to be rid of them. But who keepeth a watch of his owne waies, and diligentlie laboureth to keep himselfe free frō that which necessarilie draweth on it selfe Gods iudgements? who purgeth himselfe of his sinnes, lest he be sicke? who letteth or fetcheth out his corrupt bloud, of pride, lust, couetousnes, lest he be sore? who keepeth a good diet, & maketh his choise of holie exercises, godlie companions, religious conferences, &c. But know we he is not safe that is not sound, neither he sound that is intemperate.

So they cast lots.

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so far may we vse them as the word doth leade vs, and no further. There are 2. goates brought to *Aaron* that he might cast lots, to see which goat should be killed, & which should not: these goats signifie Christ: for as he died, he liued againe, and as he was buried,

Leuit. 16.

he

he roſe againe. Againe the land of Canaan is parted by lots, to ſee what part each tribe ſhould inhabit. Againe, that theefe *Achan* is found out by lots, firſt by his tribe, thē by his familie, and laſtly by his particular perſon. Num. 33. Ioſua. 7.

Againe, it is ſayd that *Saule* was choſen king by lots, and leſt any ſhould haue ſayd, that it was his good lucke, his good lot, or chaunce to be king, therefore the Lord appointed that he ſhould be annointed before he was choſen by lots. 1. Sam. 10. 1. Sam. 9.

Againe, *Mathias* is choſen by lots to the Apoſtleſhip in ſtead of *Iudas*. So that it is lawfull in ſome caſes to caſt lots, ſo that they do attribute nothing vnto them, & acknowledge that the lot is caſt into the lap, but the diſpoſition thereof is from the Lord: for they muſt not ſay that it is their chaunce, fortune, or good lucke, for ſo they make an Idol of it, and robbe God of the honour due vnto him. For it was not *Saules* fortune to be king, but Gods mercy, it was not *Achans* chaunce to be caught, but Gods iudgement. Lots may be vſed to preuent ſtrife, when all other meanes haue bene vſed, & ſometimes before all other meanes, when in wiſedome it is thought the beſt meanes. Brethrē often and godly at firſt diuide their inheritaunce by lots, as the children of Iſraell diuided the land of Canaan. Therefore in the Church of Geneua there is Actes. 1. Prou. 16. 33.

an order that in the time of plague, there ſhould be an houſe ſet a part for the ſicke to lodge in, and leſt they ſhould be vncomforted, they chuſe out a Miniſter by lots to do it.

So they caſt lots.

Now we are come to put vp our ſuits to the Court of Lawyers, to ſee if they will do any thing for God, for cõſcience, or for loue, *vz.* that they would end mens ſuits quickly, and let the poore clients haue equitie. Some ſay that Lawyers be good vntil they be coũſellers, like Lyons which wilbe gentle vntill their tallants grow: be not offended but amend, for malice ſpeakes not.

I am perſwaded that if the lots were caſt to ſee who troubles the ſhip, it would fall vpon the Lawyers, be not offended but amend, for malice ſpeakes not. A poore client commeth forth accuſing one, and going home accuſeth an hundred, for ſo many ſeeke to gayne by him, ſo few ſeeke to further him, and ſo many ſeeke to hinder him, that all his gaine is but labour and loſſe.

For a ſmall matter many will come to law, to ſtriue for that which with reaſon might eaſily be attained without ſuch cõtention, and others ſeeke to enrich them ſelues with contẽding for a ſmall matter at the law with their neighbours, yet in the end looſe that they ſought, & that they had beſide: and

ſo

ſo they contend and ſtriue about a thing cõmonly till the Lawyer hath gained more by them then the thing which is in cõtrouerſie is worth. Theſe are like the mouſe and the frogge, which ſtroue ſo long about marſh grounde that at length the kite came and tooke it from them both. Others will come vp to law about a ſmall matter, and therein ſo intangle them ſelues, that they cannot rid their hands of it, vntil it haue almoſt vndone them, like a ſeely ſheepe that is hũted of a flie which runneth from buſh to buſh, and euery buſh catcheth a lock of him, ſo that the poore ſheep is threadbare ere he hath done, & hath not a fleece left him to couer him ſelfe withall. So he runs from Court to Court to ſue, to cõplaine, to plead, till he haue ſpẽt his cloake for his coate: were it not better to haue caſt lots for the coate at firſt? for the law is like a butlers boxe, play ſtill on till all come to the cãdleſticke. Therfore it is lawful, to end a cõtrouerſie in a hard matter, to vſe this meane. Now whether it be lawfull to caſt dice, if lots may not be vſed as *Salomõs* words, *Pro.* 18.18. The lot cauſeth cõtentiõ to ceaſſe compared with *Heb.* 6.16. proue but in hard matters & weighty cauſes, whẽ the thing is doubtfull, & all good meanes are tried before to auoide ſtrife: that queſtiõ is decided which none but voluptuous men make queſtion of, namely, Arguments againſt dycing.

whether dice-play be a meet exercise for a
Prou.18. Christian soule. *Salomon* saith the lot causeth cõtẽtiõ to cease, therfore lots are to end strife, but these lots make strife, for before thou takest the dice, thou knowest thine own and no man striueth to take it from thee, but when thou castest the dice, thou doest (as it were) aske whether thine owne be thine owne, and so makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? doest thou not deserue to forfeit thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a dye? *Esau* did not sell his birth-right so lightly, but he had somewhat for it, which refreshed his hunger, but God hath giuen thee a liuing and thou spendest it for nothing. The mariners did cast lots to finde out the sinner, they did not cast dice to see who should win, as dicers do, for to whõ the lot fals, he takes all which deserues to loose all as well as the other, and hath no right vnto it by any law. For God hath not alowed one man to take an others goods for the tripping of a dye, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable to take them. Besides the brawles, couſnages, the othes annexed

nexed to this game, which would not agree with it vnleſſe it had bene a meet companion for them, thou takeſt another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the ſweat of thy brows, Gene. 3. for thou takeſt away that which others haue 19. ſweat for, and whereas thou ſhouldeſt liue by working, thou ſeekeſt to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well? tell me what thinkeſt thou? for euery ſinner doth cõdẽne in his ſprayer to God, that which he excuſeth before men, if they which are gamſters repent it, how can they which are gamſters defend it? Thou ſhouldeſt do nothing but that thou wouldeſt haue God finde thee doing: if he ſhould come to iudgemẽt, wouldeſt thou haue him take thee at dice? I am ſure thou wouldſt not haue God ſee thee ſo vainly occupied: neither canſt thou thinke that Chriſt or his Prophets or Apoſtles, or his Euangeliſtes were dicers, for no ſuch lots are named in the holy Scriptures, and yet the Lordes day is moſt prophaned with this exerciſe cardes and dice, as though they kept all their vanities to celebrate holy dayes. What haſt thou to alledge for dice now euidence is giuẽ vp againſt them? haſt thou any patron to ſpeake for thẽ, but thy vayne pleaſure & filthy couetouſneſſe which are condẽ-

ned already, and therefore haue no voyce by law? take away these and take away dice. The patron condemnes the clients whē one voice condemnes another: if the exercise were lawfull, such patrons as pleasure, & couetousnes would not speake for it. Take thy pleasure therfore in that which is good, & the Angels will reioyce with thee: if this were good, God would prosper thē better that vse it: but neither winners nor loosers are gainers. I know not how, but there is not so much wonne as lost, as though the deuill did part stakes with them, & draw away with a blacke hand whē no mā seeth, for the winner saith, he hath not wonne halfe so much as the looser hath lost. One would thinke that some of them should flow, when so many eb: there is neuer an eb without a flowing, neuer one looseth but another winneth but at dice. What a cursed thing is this that turnes no mā to good, which robbes others and beggers them selues? the schoole of deceit, the shop of othes, & the field of vanities. Thou doest not only hazard thy money (in this game) but vētrest thy saluatiō, & castest dice with the deuill, who shal haue thy soule. For euery thing that cōmeth wel to a mā, he giueth thākes, but for that which cōmeth by dice, he is ashamed to giue thankes: which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God.

God. Can this be good when worſt men vſe it moſt? if it were good the euill would like worſe of it then the good, but the more a mā fauoreth of any goodnes, the more he begins to abhorre it, and his conſcience doth accuſe him for it as for ſinne. They which doubt whether God do allow it, neede but looke how he doth proſper them that vſe it, but they truſt not in God (as the termes of their occupatiō deſcries) for they cal all their caſtes chances, as though they relied not vpō God but vpon chaunce. Therefore if dice make ſtrife without cauſe, if they take away others goods for nothing, if we may not liue by playing but by labour, if they which haue bene dicers repent it amongeſt their ſinnes, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee thee when thou playeſt at dice, nor take thee at it when he comes to iudgemēt, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they do not proſper which take pleaſure in it, if they truſt not vpon God, but relie vpon chance, if thou doeſt not onely venture thy money but hazard thy ſoule, then the beſt caſt at dice is to caſt them quite away.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of the all: for ſo is the Luke. 13. 1. 2. &c.

opinion of the common people, to censure them worst whom they see most afflicted. If any one be seene to beare his crosse, then many will say, this is a wicked man, & so thinke well of themselues, supposing that God is not bēt against them to punish them as well. But because *Ionah* should feele the hand of the Lord both punishing, and preseruing him, and so be reformed. For God correcteth all his, as he did his sonne, to learne thē obedience. But if iudgemēt begin with the house of God, what shall become of the vngodly?

Heb. 5. 8.

1. Pet. 4. 17. 18.

And the lot fell vpon Ionah.

Now thē the sinner that troubled the ship is taken. Now *Ionah* can hide him selfe no longer. Now he might also feare to be sacrificed by the mariners presently. For the mariners, partly for the payne they had indured, partly for the losses they had sustained, partly for the daunger wherein they yet remained, were no doubt as the she wolues robbed of their whelps, out of measure furious, and fully bent to sacrifice him, on whom the lot fell to appease the wrathful God. But God stayd, and restrained the rage of the mariners and made them afterward willingly to abide the tempest a while, and put them selues to more paine to saue him, endeuoring by rowing to recouer land. For hauing heard of the true God & though they lost their goods hauing found

found God who is all good, ſhall we (ſaid they) deſtroy him that hath ſaued vs? ſhall we giue him vp to death vnneceſſarilie, that hath brought vs to life, and aſſured vs to raigne with God in all glorie euerlaſtinglie. Surely the thankles are graceleſſe: ſpecially they that loue not, and ſhew not forth the labour of loue for their gracious guide to God: but therfore we may ſee that the hearts of men are in the hands of God: and he turneth them which way he liſt, he faſhioneth their hearts euerie one, yea euen kinges hearts as riuers of waters doth he turn to water, and make frutefull his vine: to pitie and to perſecute, to honour and to ſhame, to loue and to hate his people, to deliuer their power to the beaſt. Reuel. 17.13. and againe to eate the whores fleſh, & to burne her with fire. 17.16.17. Therefore let vs neuer feare to performe our duties whatſoeuer to whomſoeuer: for he formeth the hearts of all, who hath promiſed to honour them that honour him, but to make them contemptible that do deſpiſe him. Neither let vs put confidēce in man, not in Princes; for their hearts are riuers of water of themſelues: fleeting, eaſilie as they be lead following. But eſpeciallie let vs not forget chieflie to make praiers, ſupplications, interceſſions, & to giue thankes for all thoſe, on the godlineſſe, or prophaneſſe of

Prou. 20.1
Pſal. 33.15
Pſal. 106. 46.
iſa. 10.6.
Ezr. 1. 14.
If. 3.14.
Nehem. 1. 11.
Pſal. 105.

1 Sā. 2. 30.

Pſal. 146.3

1 Tim. 2. 1.

whose hearts the flourishing or defacing of the Gospell of Christ Iesus, and the chosen of God doth most depend.

And the lot fel vpon Ionah.

Now *Ionah* could not denie, he was that sinner, vnlesse he would accuse God of vnrighteous iudgement: For the lot is cast into the lap, but the whole disposition therof is of the Lord. Now therefore he must needs confesse it. The windes thundring, the waues tũbling, the ship cracking, the mariners quaking, vpon their Gods crying, their wares forth casting, *Ionahs* praiers requesting, to cast lots consulting, *Ionah* kept himself close, he would not be thought that sinner. The wind said, I will ouerturne thee, the water said, I will drowne thee, the ship said, I cannot hold thee, the mariners said, we can not helpe thee, his praiers said, we can not profit thee: his conscience within bleeding, & God at the doore of his heart knocking, and the lottes now all readie for casting said, threatninglie, for thee the tempest is come, thou fugitiue, and we will discouer thee.

Yet *Ionah* conceales his sinne, so much did he abhorre the shame of men, of strange men, a few men, fraile men: or the feare of the furie of flesh. Therefore after the windes had roared, and also the waues raged, and the shippe reeled, and the mariners

riners cried, and the lot, his conſcience, and GOD himſelfe threatned him: the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Satan terrified him ſo that he forthwith repēted throughlie, & declared it openlie, he confeſſed his ſin freelie. Such a ſturre hath God before he can come by his owne. He muſt croſſe vs, and ſet himſelfe, and all his creatures againſt vs, he muſt ſtraine our bodies, or leane our ſoules, and conſtraine vs to it, before we will returne from our wicked waies, and throughlie humble our ſelues to yeeld him due obedience. O the goodneſſe of the great God, ô long ſufferance and bountifulneſſe vnſpeakable, which not onely leadeth but alſo in the chaines of loue draweth vs to true repentance.

It was Gods great goodneſſe to *Ionah* that the mariners ſacrificed him not: greater, that he trulie repented: what that God continueth him in his calling, and bleſſeth his, whoſe flying from God, deſerued flinging to Satan, not ſo much ſolemne preaching, as ſudden confeſſion, and ſhort denunciation of vengeance. Yea made it ſo powerfull that it conuerted idolatrous heathens, moſt hardned idolaters: firſt Mariners, then Niniuites.

For what a bleſſing felt *Ionah*, God vouch-

saſing him of this honour, to offer them a liuelie, holie, & acceptable ſacrifice to God, by whom he preſentlie before greatlie feared to haue been offered a dead, vnholie, and ſo a delightfull ſacrifice to Satan. This feare baniſhed, and that ioy poſſeſſing him, what a mercie of the Almightie did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be hũbled, fuller to be ſtrengthned, better euerie way to be prepared. Therfore God would haue the ſea to waſh him, the whale to faſt him, and yet miraculouſlie ſafe to preſerue him: that being purified, he might pray feruentlie, and being deliuered finde power, comfort and courage abun-
Iona. 1.7 dantlie. Wherefore when by lot being take,
10. and by his owne confeſſion found the man
13 that had procured the tempeſt, the mariners in loue and compaſſiõ of him, had aſſaied by rowing to get to land but could not, the ſea raging more and more, and *Ionah* himſelfe
12 profeſſed he knew the tempeſt was ſent for his cauſe, and would be laid, he being caſt into the ſea. *Ionah* at length was caſt out of the ſhip into the ſwelling ſurges of the tempeſtuous ſea. What hope of life then left? is there anie? to ſwallow vp all ſoone after he is ſwallowed whole of a whale.

Here let vs marke, that after the tempeſt had terrified *Ionah*, the mariners reproued him

him: when they had reproued him, his conſcience pricked him, when his conſcience had pricked him, the conſulting to caſt lots grieued him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at their concluſion, the lot condemns him: the lot hauing condemned him, in what an agonie thinke we was *Ionah*: partlie, that he ſhould be held that notorious wretch that had brought this woe? partlie, leſt they in their raging griefe, for their great trouble of bodie, loſſe of goods, danger of life, ſhould forthwith kill him for a ſacrifice to appeaſe the vnknowen angrie God? But after this agonie, the terror of drowning followed, and after that the horror of the huge fiſh: firſt leſt it teare him in pieces, then leſt it melt him, afterward leſt it poiſon him: laſtlie, three daies and three nights the comfortleſſe horror of darkneſſe, and noiſome ſtinch of the fiſhes bellie tormented him.

Firſt then ſee, the winds could not further him, the waters could not beare him, the ſhip could not hold him, the mariners could not helpe him: and being caſt out, leſt all for him be caſt away, the whale would not ſpare him, the ſtinch would ill feede him, the darkneſſe would leſſe glad him, and light might not viſit him. Now ſee then what *Ionah* got by this iourney. Notwithſtanding all the pro-

misses of which Satã assured him, & al the furtherances which the serpent procured him: he lost his labour, lost his money, lost his ioy, lost his credite, lost his quiet, and saw no hope but to leese his life too: finding plentifullie, and bitterlie feeling dreadfull feares. He trusted to the windes, the windes could not serue him: he trusted to the ship, the ship could not keepe him, he trusted to the mariners, the mariners could not hold him, he trusted to the lot, the lot would not spare him: he trusted to the waters, the waters could not beare him, neither would the whale forbeare him, neither did anie thing make shew of likelihood to saue him. Therefore we may see in *Ionah* what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Satan, in stead of the knowen will of God. Assuredlie, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearefull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs although he promise and make vs beleeue he hath great kingdomes. Yes indeede, he hath horror of mind for all that obey him, and hel for the reward of his, which wil make all their hearts to ake which receiue it.

See secondlie in this punishment of *Ionah* the

the iuſtice of God. The Bee when ſhe hath once ſtung, doth leeſe her ſting, ſo that ſhe can ſting no more: ſo doth not Gods iuſtice puniſhing ſinne: for it retaineth power, it hath ſtore of ſtinges to vexe ſtil: when one iudgement is executed, ſhe euer hath other inow ready, either of the ſame kind in another degree more ſharp, or of another ſort. For all the creatures with their ſeuerall powers are Gods darts to ſtrike vs when he commands. Therefore if we be ſick, ſickneſſe is not dead with vs: if we be poor, pouertie endeth not: if we be in danger, daunger is not therefore put downe for euer after: & if we be vexed, vexation hath not therefore left his ſting, his darts, his weapons alſo are as ſharpe now as they were at the firſt, and ſharper too: becauſe we are ſinfuller. For according to the ſickneſſe is the medicine, and wounds more dangerous, require more dolorous plaſters.

And if thou be diſobedient, then he will lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterlie deſtroied thee. Leuit. 26. 18.24.28. 36.37.38. 39.&c.

Thirdlie, let vs not forget, neither lightlie thinke of this, that God knoweth how to puniſh for ſinne, yea moſt ſeuerelie to correct his deare children, though repenting. If our Prophet *Ionah* here may not keepe

2.Sam.18. 6. to 27. c. 2.Sam.12. 13. 15. 16. 17. 18. 19. 20.chap. Psal.30. & 75. thee some good while in a due meditation of it, let that man after Gods owne heart the sweet Prophet of Israell come to thy minde, and in him see whether God cockereth his entirest frends, or something sharplie, if not bitterly, handleth them, setting themselues in their dregges, or securelie seruing the Lord.

Hos.6.4. Lastly, yet consider God is rich in mercy, and full of compassion, loath to punish, vnlesse too far prouoked, content to shake his rod ouer vs, to make vs feare onlie, and keep vs free from feeling his strokes: if that may haue his due worke in vs, that is, recall, reforme & confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: so neither could the whale cõsume, poison, or annoy him, or ought but feare him though it had swallowed him. For *Ionah* remembring God, God shewed he forgot not *Ionah*. Therefore when and where *Ionah* thought verilie and speedilie to haue perished, then and there God causeth him to be three daies, and as manie nights, most safelie preserued. O power omnipotent, ô goodnesse all sufficient in all thinges at all times! God then as wel knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgement to be punished. And in what danger shall we despaire? in what extremities ought not we to hope in our

2.Pet.2.

our most mightie Sauiour, remembring *Ionah* in the whales belly, *Ieremie* in the filthie myre of the deepe dungeon, *Daniel* among the fierce Lyons, his three companions in the hote burning fornace, nay 600000 men of warre, and three times as many moe of men and womē young, and old in the wilderneſſe lacking now drincke, thē meate: and all theſe deliuered out of al daunger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke, and with meat abundantly from heauen.

Iona.1.17 Iere.38.6. Dan.6.22. Dan.3.23. Numb.1. 46. Exod.17.3 Exo.16.13 Iona.2.10. Ier.38.13. Dan.6.24. & 3.26. Exo.17.6. Exo.16.13

Secondly though *Ionah* be caſt into the troublous ſea, and ſwallowed of a huge whale, yet he muſt preach at Niniuie, though *Moſes* flie out of Egypt, yet he muſt be the leader of Gods people, thence *Ioſeph* is in priſō, but he muſt be Lord of Egypt & preſerue the Church aliue, who would haue thought that *Saul* ſhould become *Paul*, or forſwearing *Peter* ſo faithfull a preacher? Suſpend then thy iudgement, and wonder at Gods workes, whether of mercy or iuſtice. And thinke not the worſe of a mā, though he were caſt out of the ſea, as *Ionah*, or baſely brought vp as *Amos*. For the deliuerer of Iſraell was brought out of the flags, and the cōuerter of Niniuie out of a whale, and the ſaluation of the whole world out of a ſtal.

Exo.2.15. 3.10, Gen.29. 20.41.40. 45.7.8. Act.9.1.2. 1.Cor.15. 10. Mark.14. 71. Act.4.11. 12. Iona.2.10. Amos.7. 14. Exod.2.3. Iona.2.10 Luke.4.7.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be

caſt out of the ſhip, that as the ſhip was almoſt broken but not altogether, ſo *Ionah* might be almoſt drowned, but not altogether, almoſt conſumed, almoſt poyſoned in the belly of the whale, but not altogether: & that being in the double deep duely humbled, & as gold in a fornace fined and fit for Gods workes, he might thence in a miraculous manner come forth like *Lazarus* in his winding ſheete, that he might glorifie God once againe, couragiouſly crye againſt Niniuie.

And the lot fell vpon Ionah.

The lot fallē vpō *Ionah*, the iuſtice of God both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſeruaunt diuerſly, appeared: but withall ſingular mercy ſhined: great that the mariners mindes were mollified, and they ſacrificed him not to Sathan, greater that he by that meanes truly repēted: what that the old idolatrous mariners preſētly by him were cōuerted, and he caſt into the ſea, was not drowned ſwallowed of the whale & three days cōtinuing therein periſhed not, but miraculouſly was preſerued, and moſt graciouſly caſt on land ſafe: and laſtly crying againſt Niniuie that ſinfull Citie, had his preaching ſo mightly preuailing, that he wonderfully humbled them all? This mercy was maruellous, this goodneſſe of God to Io-

nah

nah most glorious. For the Niniuites hearing, Ionah.3.5
Yet fourtie dayes, and Niniuie shalbe ouer-
throwne, first as the mariners had before
done, beleeued the word of God, though they
neuer heard it before. If we heard the word of
God preached as the mariners and Niniuites
did, with trēbling hearts in the sense of Gods
maiestie, it could not be but we should feele
the power of it liuely, and be filled with all
ioy in beleeuing speedily. But vneffectuall &
fruteleſſe is preaching, becauſe there is no-
thing almost but vnreuerent, and senseleſſe
hearing. And why should God teach the
heedleſſe to learne? how should he giue
pearls to dunghill cockes, nay to very swine?
But they beleeued the word assoone as they
heard it, though they neuer heard it before:
what doth that argue? Surely it sheweth
that the foolish and simple are more dili-
gent and ready both to heare and receiue the
word of God, then those that are wise in their
own cōceipt, or also in the view of the world.
What saith Christ? the poore receiue the Mat. 11.5.
Gospell. What saith *Paule*? Not many rich, 1.Cor.1.
not many wise. For though we haue know- 26.
ledge, if our knowledge be like the Pharisies, Mat.5.20.
that is, in shew of sinceritie onely, in counter- Mat.23.
feite holinesse, & hollow hearted friendship 13.14.25.
through hipocrisie: it had bene better for vs 26.27.28.
that we had bin ignorāt, for it wil but leaue vs

the more inexcusable. It wilbe found insufficient to saue vs, but sufficient the more fearefully to condemne vs, because we know our masters will and do it not. Therefore as *Peter* said to *Simon Magus*, thy money perish with thee: so wil the Lord say vnto such, thy knowledge perish with thee, seeing it is frutlesse.

Luke. 12. 47. 48.

Act. 8. 20.

But whē Niniuie had beleeued God, what did they secondly? they speedily, they notably repented, they proclaimed a fast, they put on sackcloth, they humbled them selues before the Lord, they earnestly besought him to turne away his wrath frō their wofull Citie. *Ionah* preaching at Niniuie, crying against it, seemeth to haue humbled thē, & that without a miracle (without which scant any doctrine is of credit among Gentiles) not onely within 40. but within 4. dayes: much within fourtie dayes, he conuerteth rich Ninniie, ruffling Niniuie, old and idolatrous Niuinie: far long before fourtie dayes be ended, the seede is sowen, growē, increased mightily and fully ripe, in a soyle in reason most barren. Sow therfore ye seedemen where you are set. If ye sow chearefully, ye shall reape plenteously in due time. Faint not, say not I haue a stoney, or a starued, or a thorney ground: Niniuie repents in sackcloth.

Iona. 3. 4.

In which willing submission of theirs and speedy liuely repentance at the wordes of the

the Prophet after he had bene three dayes & three nights in the whales belly, the calling of the Gentiles by Christ, after he had bene 3. dayes and three nights in the bowels of the earth might well be signified. For they no lesse willingly then the Niniuites, submitted them selues to the Gospell preached: no lesse speedily, and peraduenture more truly repēted. For though now they thus wonderfully humbled them selues, not the feareful multitude onely, but the richest and greatest, the nobles and king also and so all escaped now: soone after they returned to their vomit, and neuer ceased to adde sin to sin, till they were by oftē warres miserably wasted, & at lēgth fulfilling the prophesie of *Nahum*, vtterly consumed. Therefore first for the comfort of the godly. Since *Ahab* humbling him self before the Lord, *Ahab* I say that had done exceeding abhominably in following Idols, & sold him selfe to worke wickednesse in the sight of the Lord, submitting him selfe vnder the hand of God, fasting in sackcloth, though he did al in hipocrisie, had not the euil threatned brought vpō him in his dayes: seeing *Roboam*, and the Princes of Israell, who had forsaken the Lord and the whole tribe of Iudah which had wrought wickednesse in the sight of the Lord, and prouoked him more with their sins, then all that their fathers had done,

Ionah. 3. 5. 6.

Nahū. 3. 19

1. King. 21 26 20

29

2. Chro. 12 5.

1. King. 14 22.

2. Chron. 14. 6 7 12 5 13 humbling themselues before the Lord, and confessing him iust, had not the wrath of the Lord powred out vpō thē by *Chishak* king of Egypt werenot destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatned to leaue thē in the hands of *Chishak*, albeit they truly repented not: lastly for as much as Niniuie that Nahū. 3. 1. 4 bloudy city, ful of lyes & robbery, the beautifull harlot with multitude of fornicatiōs, that mistresse of witchcrafts, which sold the people through her whoredomes, and the natiōs through her witchcrafts, humbling themselues with fasting, & putting on of sackcloth, Ionah. 3. 7. 8 10 the Lord repented of the euill he had threatned thē, & did it not: how assured may we be, that whatsoeuer iudgement the Lord threateneth vs, and howsoeuer he threaten it, it shall not light on vs, when we vnfeignedly humble our selues in true fasting, turning frō our euill wayes, & frō the heart vowing to serue God, in all holinesse? For this is the cleare promise 2. Chro. 7. 13 of the faithfull God. *If I shut the heauen that there be no raine, or if I commaund the grashopper to deuour the land, or if I send a pestilence among my people: If my people amōg whō my name is called vpon, do humble thē selues and pray, and seeke my presence, and turne from their wicked 14 wayes, then will I heare in heauen and be mercifull to their sinne, and heale their land.* Again as gene-

generally most plainly saith iust Iehouah: *I will speake suddenly against a nation, or against a kingdome (saying) I will plucke it vp, and roote it out, and destroy it: but if this nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* Let vs then ô beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible iudgements. Iere. 18.7. 8

Now for the terrour of the vngodly, as many of them as repent only when Gods hand is vpō them, and then humble thē selues outwardly onely, and that but onely when the fiercenes of his wrath appeareth, or else after they haue escaped the feared iudgemēt, fall to their wōted wickednes againe: Let thē be sure the strōg & iust God that cōsumed Niniuie slidden backe, will ouertake them also in his wrath, and for euer turne them ouer to easeless woe. For the greatnesse, the beautie, the strēgth, & riches of Niniuie, could not withstand the hand of God, or keepe it frō destructiō, but rather furthered, and hastened it. For with the more excellēt ornamēts that is was adorned by the Lord, the more haynous and

grieuous in his sight was the abuse of them. Therefore the hugenesse, nor the strength of this or any other Citie can saue it from the iudgement of God, being sinfull in his sight.

Gene. 19. Ioſh. 6. 1. King. 24 25. Reue. 18. 2

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ierusalem is destroyed, and great Rome the roome of all vncleane spirites, stayeth for her destruction, like a whore that stayeth for her punishmēt til she be deliuered: & al these were and shalbe punished for vnthankefulnesse and contempt of the word of GOD. Yet Niniuie, Ierico, Sodome, nor Rome, haue had halfe the preaching that we haue had: yet we are vnthankfull too, then what haue we too looke for? But when Sodom was burned, Zoar stood safe: when Ierusalem was destroyed, Bethlehē stood still: so the Lord doth alwayes prouide for his people, though he make neuer so great a slaughter and destruction amongst his enemies. For the Lord because of his couenant doth alwayes prouide for his chosen, although they be but a remnant, like the gleaning after haruest, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as we see in the booke of *Genesis* 45. chapter: when there was a great time of dearth and scarcitie to come vpon the land where *Iacob* was, the

Gene. 19. 21. Iere. 41. 17

Gene. 17. 1. 8.

Isay. 1. 9. & 17. 5. 6.

Gene. 45.

Lord

Lord had sent *Ioseph* to prouide for his father *Iacob*, lest he should want bread, he or any of his sonnes, & folkes; and so ordered the matter, that *Ioseph* was treasurer ouer al the corne in Egypt. And so amōg the Turks & the Spaniards & infidels, the Lord wil find means to do them good which vnfainedly loue him, & in the dūgeon, in prison, & in bonds, yea & in death the godly shal find God.

Finis. Deo laus omnis.

A Praier for the Morning.

O Lord prepare our hearts to praier.

O L. God our heauenlie father, we thy poor & wretched creatures, giue thee most hūble & hearty thanks for our quiet & safe sleep, and for raising vs vp frō the same. We beseech thee for Iesus Christs sake, to prosper vs this day in our labour & trauell, that it may be to the discharging of our dutie in our vocatiōs, principally to thy glorie, next to the profit of this church & commō-weale, & last of al to the benefit & content of our masters. Grant dear father, that we may cheerfully & cōscionably do our busines & labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe maister of vs, & that thou seest & beholdest vs with thy fatherly eies, who hast promised reward to them that faithfully & trulie

walke in their vocation, and threatned euerlasting death and damnation to them that deceiptfullie and wickedlie do their workes and labours. We beseech thee ô heauenly father, to giue vs the strength of thy spirit, that godly & gladlie we may ouercome our labours, and that the tediousnesse of this irksome labour which thou for our sinnes hast powred vpon al mankind, may seeme to vs delectable and sweet. Fulfill now ô Lord these our requests, for thy son our Sauiours sake, in whose name we pray as he himselfe hath taught vs. *Our Father. &c.*

Another Praier.

ETernall God, almighty and most merciful, we thy vnworthie seruants prostrate before the throne of grace, do yeeld our selues bodie and soule vnto thee, for all thy benefits, which thou from our birth hast heaped vpon vs, as though we had alwaies done thy will, although we occupied about vaine thinges, neuer serued, neuer thanked thee so heartilie for them, as we esteem a mortal friend for the least curtesie. Therefore we come with shame and sorrow to confesse our sinnes, not small but grieuous, not few but infinite, both past & present, as well secret as knowen, done of ignorance, weakenesse, or presumption against thy expresse word and will, against our owne conscience, knowledge and liking if anie had done them but our selues. O Lord if thou shouldst require but the least of them at our hands,

Sathan would chalenge vs for his, & we ſhould neuer ſee thy face againe, nor the heauens, nor the earth, nor al the goodneſſe which thou haſt prepared for man: what ſhall we do then but appeale vnto thy mercie, & humblie deſire thy fatherlie goodneſſe to extend that compaſſion towards vs, which thy beloued ſonne our louing Sauiour hath purchaſed ſo mightilie, ſo mercifullie, ſo graciouſlie, and ſo dearlie for vs? We beleeue and know, that one drop of his bloud is ſufficient to purge all our iniquities: one ſparke of his grace to heale all our infirmities: one mite of his riches to ſupplie all our neceſſities: and without thy grace our ſtrength, our guide, our life, we are able to do nothing but ſinne, as wofull experience too long hath taught vs, & the example of thoſe which are void thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh and the deuill: therfore good father, as thou in eſpecial fauor haſt appointed vs to ſerue thee like as thou haſt ordained all other creatures to ſerue vs: ſo may it pleaſe thee to ſend downe thine heauenlie ſpirit into this earthlie manſion, to illuminate our minds, mollifie our hearts, cleanſe our affections, ſubdue our reaſon, regenerat our wils, purifie our natures with thy ſpirit: ſo ſhall not thy benefites, thy chaſtiſements, nor thy word returne void, but accõpliſh that, for the which they were ſent, vntill we be renued into the

image of the ſon. Good Lord we beſeech thee to looke downe in the multitude of thy compaſſions vppon thy militant church, this ſinfull Realme, thy gratious handmaid our dread Soueraigne, her honorable Councellers, the ciuill magiſtrates, the painfull miniſters, the two Vniuerſities, the people that ſit in darknes, and all that bear thy croſſe: gather vs into one communion of thy truth, and giue vnto euerie one a ſpirit vnto his calling, that being mindful of the account, and that we are called chriſtians, we may firmelie reſolue, ſpeedilie begin, zealouſlie go on, & continuallie perſeuere in doing and ſearching thy moſt holie will. Good Lord bleſſe and ſanctifie our meeting, that no temptation hinder me in ſpeaking, or theſe in hearing, but that thy word may be heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day: howſoeuer it pleaſeth thee by weake and fooliſh things to magnifie thy ſelfe, there is no cauſe ô Lord moſt iuſt, why thou ſhouldeſt heare ſinners, which art diſpleaſed with ſin, but for his ſake which hath ſuffered for ſin, and ſinned not, in whoſe name we are bold to lift vp our hearts, hands, and voices vnto thee, ſaying as he hath taught vs, *Our Father. &c.*

FINIS.

Errata. Pag. 74. 23. for light, read wrath. p. 80. 30 for Ioſeph, Ionah. p. 84. 27. for dailie, doublie. p. 96. 23. for deſtruction, defection. p. 120. 27 for violence, violently. p. 121. 14. for wiſely, wilie. p. 126. for how, leaue p. 133. 20. for had, he. p. 150, 29. ad, God.